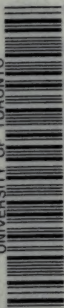
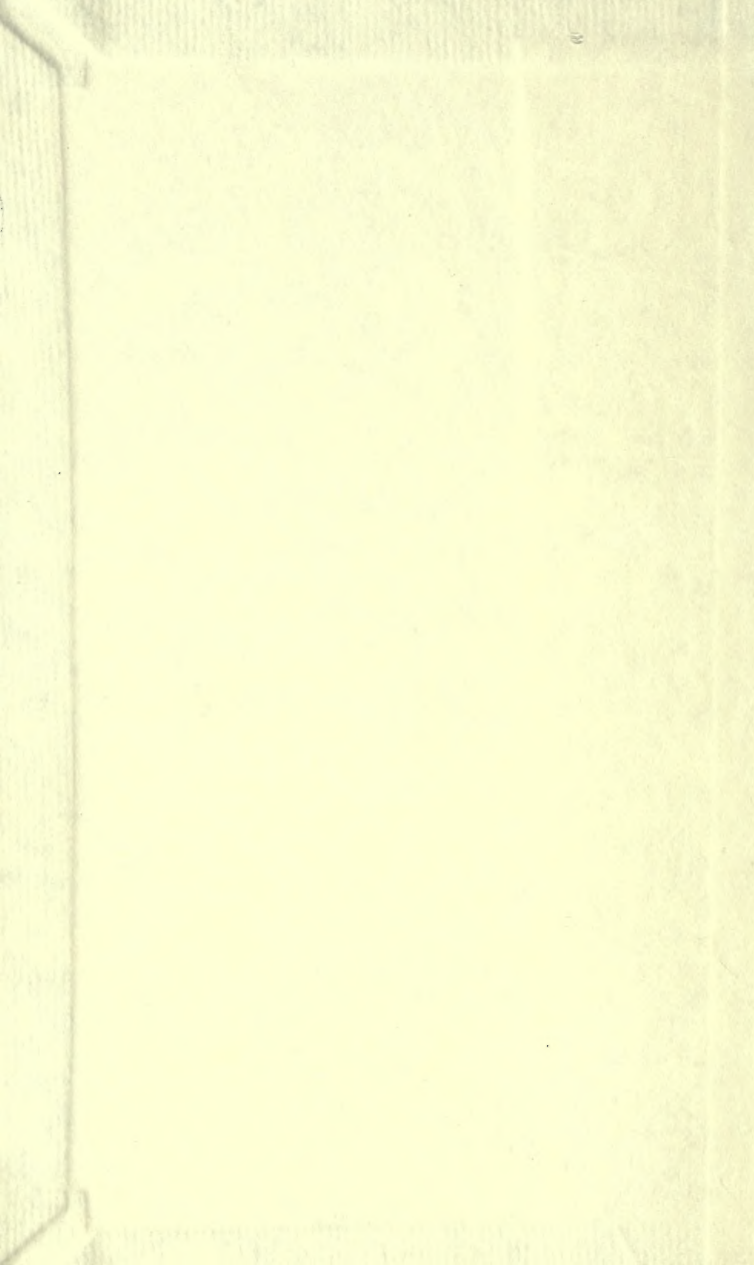


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# SOPHOCLES

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## THE AJAX

RIVINGTONS

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## INTRODUCTION TO THE AJAX.

THERE is, perhaps, no extant work of Sophocles in which his power over crude material is better displayed than in the *Ajax*. No other exhibits higher skill in varying a story of few elements; in untwisting rough strands of thought, and leading them into finer threads; in relieving the breadth of epic colouring with new lights and shadows; and this without breaking the contour, without marring the severity, of shapes long held divine.

It will be interesting to glance at the Ajacian legends as sketched by early poets; as dramatised by Aeschylus and others; as dramatised by Sophocles.

I. In the *Iliad*, Ajax son of Telamon is second in distinction only to Achilles<sup>1</sup>; but they are broadly contrasted.

Achilles is the brilliant young hero, the perfect flower of Greek chivalry, unmatched in warlike spirit, but delighting not less in song and gaiety; passionate, and capable of profound resentment, but not by nature sullen; in council, if often rash, never dull; a dazzling figure, of manifold energy and with no marked defect, claiming, and holding, a general ascendancy by virtue of a temperament in every part vivid and elastic.

Ajax is a rugged giant, 'towering above the Greeks by his head and broad shoulders',<sup>2</sup> the representative of sinew, and, owing to his solid power of resistance, emphatically 'the bul-

<sup>1</sup> *Il.* III. 229.

<sup>2</sup> *Il.* II. 768.

wark<sup>1</sup> of the Greeks; characterised by sound good sense<sup>2</sup>, but apt to fare ill in a keen encounter of wits<sup>3</sup>.

Achilles is the type of force; Ajax, of strength.

The story of the contest for the arms of Achilles, and of the suicide of Ajax, is not noticed in the *Iliad*. It appears for the first time in the *Odyssey*, where Odysseus, in the shades, is surrounded by the questioning spirits of the dead:

‘But alone the spirit of Ajax son of Telamon stood aloof, angry for the victory which I won over him at the ships, on the issue touching the arms of Achilles: for his gracious mother Thetis set the arms for a prize, and the sons of the Trojans, and Pallas Athene, judged. Now would that I had not won in such a contest; since thereby the ground closed over so good a man, over Ajax, perfectest in beauty and in deeds of all the Greeks beside, next to the blameless son of Peleus.’

It is here said that the arms were awarded, not by the Greeks, but by the Trojans. This will be explained presently.

In the interval between the *Odyssey* and Pindar, the episode of the contest for the arms was elaborated by two epic writers, of whom Proclus has preserved fragments; by Arctinus of Miletus, *circ.* 780 B.C., in his *Aethiopis*; and by Lesches of Lesbos, *circ.* 700 B.C., in his *Ilias Minor*.

The *Aethiopis* was an epic in five books, deriving its title from the prominence of Memnon, king of the Aethiopians, and apparently designed to supplement the Homeric *Iliad*. At the funeral games of Achilles, Ajax and Odysseus enter as competitors for his arms. Agamemnon and his assessors, unable to decide, appeal to their Trojan prisoners of war. Which, they ask, had done the most effective damage to Troy,—Ajax or Odysseus? The captives reply, Odysseus. To him, therefore, the arms are adjudged. Ajax withdraws to his tent, and at sunrise falls upon his sword.

<sup>1</sup> *Il.* III. 227.

<sup>2</sup> *πινυτή. Il.* VII. 289.

<sup>3</sup> *Il.* XIII. 824, *Αἴαν ἀμαρτοεπὲς, βουγᾶϊε, πῶλον ἔειπες;*

By Lesches, in his *Lesser Iliad*, the incident of the appeal to a Trojan verdict is made still more picturesque. While the decision regarding the arms is pending, scouts are sent under the walls of Troy, in order to discover what comments the Trojans are making on the case at issue. They overhear a discussion between two Trojan maidens. One declares that Ajax deserves the prize ; for he carried the body of Achilles out of the *mêlée*, while Odysseus was keeping the enemy at bay. The other replies that a woman can bear burdens ; to fight is the proof of manly valour. On this dialogue being duly reported, the arms are awarded to Odysseus. Ajax returns to his tent ; his indignation turns to madness ; and in the morning he dies by his own hand.

In the fifth Isthmian Ode,—dedicated to Phylacidas, an Aeginetan, descended from the Aeacidae of Salamis,—Pindar preserves a legend touching the birth of Ajax. When Heracles, levying war against Laomedon, went to seek the aid of Telamon,

‘He found them all feasting. There stood he, in the lion’s hide, Amphitryon’s dauntless son : whom good Telamon bade pour the first offering of nectar, and tendered to him a broad wine-cup rough with gold. Then Heracles stretched to heaven his unconquerable hands, and uttered even such words as these: *If ever, O Father Zeus, thou hast listened with willing heart to vow of mine, now with solemn prayers I beg from thee, for this man, a son of Eriboea’s womb ; that, under favouring fates, my friend may gain a son,—on the one hand, of frame stout as this skin that floats around my shoulders, (skin of the wild beast that first of all my labours, I once slew at Nemea ;)* and of spirit to match. Then, at this his prayer, the god sent the king of birds, a great eagle ; and sweet pleasure touched the hero’s soul, and he lifted up his voice, and spake prophet-like: *Thou shalt have the son thou askest, Telamon ; and call him, after the god-sent omen, AJAX, of large might, terrible in the war-toils of the people.*’

From this story came the post-Homeric tradition that

Ajax was ἄρρηκτος φνῆν, — invulnerable save in the side, where the cleft lion-skin did not cover Heracles ; — a tradition which Sophocles does not violate ; see v. 834, πλενρὰν διαρρήξαντα.

For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances ; its tradition of the ancestor who was beaten by a doubtful neck ; its opinion about that recent award in which the judges had shewn such scandalous partiality for their fellow-townsmen. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes ; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great. Thrice in Pindar's Odes is the case of Ajax adduced to support the maxim that ' Envy ever lays hold upon good men, but strives not against the worse<sup>1</sup>.'

II. By Aeschylus the story of Ajax was made the subject of a regular trilogy, an *Aiantis*. It is probable that the titles and arguments of the pieces were as follows : — 1. Ὀπλων κρίσις, the Contest for the arms of Achilles. A bench of Trojan captives are empanelled as jurors : Ajax states his case bluntly and curtly against the subtle, fluent Odysseus. 2. Θρηῆσαι. A Chorus of Thracian women, war prisoners of Ajax, lament the award unfavourable to their master. His suicide is announced by a messenger. 3. Σαλαμίνιαι. Teucer

<sup>1</sup> *Nem.* VII, 34—44 ; *VIII.* 36—46 ; *Isthm.* III. 57—63.



presents the orphan Eurysaces to Telamon; who, embittered by the death of his son Ajax, drives the bastard forth. Teucer departs, to found a new Salamis in Cyprus.

Several other dramas, Greek and Roman, on this subject are known by their names or fragments. Such are,

The *Aïas Μαινόμενος* of Astydamas, a nephew of Aeschylus, and pupil of Isocrates. (Suidas, *s. v.* Ἀστυδ.)

The *Aïas* of Theodectes (Arist. *Rhet.* II. 23). He was a native of Pamphylia; flourished about 350 B.C.; and was a pupil of Isocrates.

The *Ajax* of Livius Andronicus. No fragment of interest remains.

The *Ajax* and the *Telamon* of Ennius. Of the *Telamon* there remain some lines in which the bereaved father expresses a Roman fortitude:—

Ego cum genui, tum morituros scivi, et ei rei sustuli:  
praeterea ad Troiam quom misi ob defendendam Graeciam,  
scibam me in mortiferum bellum, non in epulas mittere.

Pacuvius wrote an *Armorum Iudicium* and a *Teucer*. From the latter, Cicero (*de Orat.* II. 46) quotes the lines in which Telamon upbraids Teucer with the death of Ajax:—

Segregare abs te ausu's, aut sine illo Salamina ingredi?  
neque paternum aspectum es veritus, quom aetate exacta indigem  
liberum lacerasti, orbasti, extinxti, neque fratris necis  
neque eius gnati parvi, qui tibi in tutelam est traditus,—?

Attius, in his *Armorum Iudicium*, appears to have closely followed Sophocles. The fragments, at least, bear witness to some curious coincidences of expression. For example, in Sophocles, Ajax says to his son (v. 550):—

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,  
τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός.

In Attius:—

Virtuti sis par, dispar fortunae patris.

In Sophocles, Agamemnon says to Teucer (v. 1226):—

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι  
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;

In Attius:—

Hem, vereor plusquam fas est captivom *hiscere*.

III. The *Ajax* of Sophocles does not include the contest for the arms. They have already been awarded to Odysseus. The resentment of Ajax has been turned to frenzy by the visitation of Athene, bent on punishing him for proud words spoken in former time. Under this frenzy, he has fallen by night on the flocks and herds of the army, thinking to slay the Greek chiefs.

The first scene opens on the morning after this onslaught. Odysseus has come on a detective errand to the tent of Ajax, whom he suspects of the deed. Athene appears; confirms his surmise; and calls forth Ajax to speak with her, that Odysseus, witness to his ravings, may learn how the gods humble pride.

After a dialogue between the Chorus and Tecmessa, the interior of the tent is disclosed, where Ajax is sitting among the slaughtered cattle. His frenzy is now past, leaving shame and anguish behind. His friends vainly combat his despair. Weary of their importunity, and feeling that such as they cannot understand why life has become hateful to him, he at length feigns resignation and repentance. He goes forth, nominally to propitiate Athene, and to 'purge his stains:' in reality, to put off a life which no washings can make clean. In a lonely place by the sea-shore, he falls upon his sword.

The Atreidae interfere to prevent the burial of the corpse. Teucer defies them. At last Odysseus appears as mediator, and extorts an ungracious consent from Agamemnon.

In the concluding lines, Teucer urges forward the preparations for the burial.

The moral of the play is contained in the words of Agamemnon to Teucer: 'It is not the big, broadshouldered men that are safest: the wise conquer in every field.' Of the two main departments of ἀρετή, of manly excellence, φρόνησις is

better than ἀνδρεία. Ajax is the special representative of a courage, lofty, indeed, and heroic, but arrogantly self-reliant,—unchastened by any sense of dependence on the gods. By this insolence he incurs the anger of the gods: by this he loses the favour of men. The prize which he coveted is voted away from him by the Greek chiefs whom he has estranged; his anger at the award is turned to madness by Athene whom he has scorned. In this madness he does a thing of which the horror slowly fills his whole soul in the ghastly dawn of returning reason. The frenzy has passed: the first astonishment, the ecstasy of anguish, has passed also: but in their place has come what does not pass: a feeling which to the sympathy that tries to sound it gives back only sullen echoes from depths disturbed, not fathomed; a profound, still despair. Ajax has seen all the error of his way; he feels the whole weight of his ignominy; it remains that he should ‘yield to the gods, and revere the Atreidae;’ it remains that he should stand aside out of their path; that he should die.

Odysseus is the representative of that general moderation, that decently charitable temper, which results from intelligent selfishness. When Athene shews him the afflicted Ajax, ‘I pity him,’ Odysseus says, ‘pondering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.’ When Agamemnon asks, ‘Then thou biddest me to let them bury this corpse?’ ‘Surely,’ he replies: ‘for I myself will some day need a grave.’ This virtue, such as it is, secures him universal popularity and success. He is the favourite of gods and men; the protégé of Athene, and the winner of a great prize from a man whose better claims he himself allows<sup>1</sup>. Agamemnon, to whom Ajax was ‘most hateful,’ counts Odysseus ‘his greatest friend’<sup>2</sup>; the kinsman of Ajax closes his imprecations on Agamemnon with a tribute to the generosity of Odysseus<sup>3</sup>. Thus it is that οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.

<sup>1</sup> v. 1340.<sup>2</sup> v. 1331.<sup>3</sup> v. 1399.

It may be said that the *Ajax* of Sophocles in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*. Over all the glorious vitality of Achilles in the *Iliad* broods the presage of an early death; he is, as he says himself, *πανάσιος*<sup>1</sup>, 'sure to die young;' a life of triumph so splendid, so unalloyed, must needs attract the jealousy of fate. The nemesis directly incurred by Ajax is ever menacing Achilles; for they were alike in this, that each gave free scope to a fearless mind. The theme of the *Odyssey* is the final triumph of a wise self-restraint. The 'patient' hero, tried in so many and various chances, and surmounting all difficulties by a pliant prudence, is brought at last by well-pleased gods to the haven where he would be.

Sophocles has wrought the moral of either epic into a single whole. The defeat of arrogance, the victory of good sense, are brought into the same field of view,—into one circle of strong light, in which every trait of the contrast stands out clear.

A few words must be said on an apparent anomaly in the construction of the *Ajax*. The hero dies at v. 865; the remaining 555 lines of the play are taken up with the lamentations of his friends, and with the dispute between Teucer and the Atreidae. It seems at first sight a breach of dramatic propriety that the action should be prolonged for so great a space after the exit of the principal character. Indeed, it would probably be difficult to find a really parallel instance; the nearest, perhaps, is the same author's *Antigone*; in which the heroine finally quits the scene at v. 928, though the play extends to 1353 lines. But there the after-part is thronged with events of a terrible interest, the direct consequences of Antigone's death; with the solemn warnings of Teiresias,—the suicide of Haemon,—the suicide of Eurydice. There is no anticlimax: the impression of the main catastrophe is only made stronger by each new disaster that flows from it. In the *Ajax*, on the contrary, there does seem to be an anti-

<sup>1</sup> *Il.* xxiv. 540.



climax. The tragic interest seems to culminate with the hero's death. Does anything which happens in the long sequel serve to deepen, or even to sustain, the pathos of that crisis? An apology has been suggested for the alleged defect. It is probable that in former plays on this subject,—as in the *Ὀπλων κρίσις* of Aeschylus,—the pleadings of Odysseus and Ajax before the judges formed the chief interest. When Sophocles resolved to abandon the old conventional treatment, he may have found it desirable to propitiate the Athenian taste for debate by throwing in the altercation between Teucer and the Atreidae. The hypothesis is ingenious; but the fault of structure which it seeks to excuse is perhaps more apparent than real. The true subject of the play is, in modern phrase, 'The Death *and Burial* of Ajax.' If the Atreidae had not interfered, the burial would have immediately followed the death. As it is, a dispute intervenes; but the framework of the subject, though distended, is not broken: the play concludes with the preparations for the funeral. In the meantime, the delay involves no real anticlimax. To the Greek mind, due burial was a matter of supreme concern; nothing could be more deeply, more painfully exciting than any uncertainty as to whether a hero with whom the spectators sympathised was, or was not, to receive funeral rites.

Sophocles has well brought out the specially Athenian interest of his subject. Ajax bids farewell to 'famous Athens, and the race she fosters<sup>1</sup>;' the Salaminian sailors are 'of lineage sprung from the Erechtheidae of the soil<sup>2</sup>;' they long to pass beneath Cape Sunium, 'that so they may greet sacred Athens<sup>3</sup>.'

The island of Salamis appears to have been independent till about 620 B.C., when, after a struggle with the Athenians, the Megarians gained possession of it. In 600 B.C. the dispute broke out again, and was eventually referred to Spartan arbitration. On the part of Athens it was alleged that Philaeus and Eurysaces, sons of Ajax, had assigned the island

<sup>1</sup> v. 861.<sup>2</sup> v. 202.<sup>3</sup> v. 1222.

to the Athenians<sup>1</sup>; and Solon is said to have interpolated a line in the *Iliad*<sup>2</sup>, representing Ajax as stationing his ships beside the Athenian contingent at Troy. The Spartans adjudged Salamis to the Athenians, and it was thenceforth an Attic deme.

With Ajax, in particular, Athens had many ties. When Cleisthenes was selecting the names of the Attic heroes, after whom the ten new tribes were to be called, he included Ajax, 'though a foreigner, yet as a neighbour to the city, and an ally<sup>3</sup>.' After the victory of Salamis, the Greeks dedicated three Phoenician triremes as a thank-offering of the spoil: one to Poseidon at the Isthmus; one to Athene at Sunium; and one to Ajax at Salamis<sup>4</sup>. A festival<sup>5</sup> in his honour was annually celebrated in the island. Several distinguished Athenians claimed descent from that great Aeacid house of which Ajax was the greatest name. Among these were, the family of the Cimonidae,—including Miltiades son of Cypselus<sup>6</sup>, Miltiades tyrant of the Chersonese, and his son Cimon; Thucydides the historian<sup>7</sup>; and Alcibiades<sup>8</sup>.

The date of the play cannot be fixed. But there are three reasons for placing it among the earliest of the works of Sophocles. 1. The old-fashioned anapaestic parodos (vv. 134—300)—found in the *Supplikes*, *Agamemnon*, and *Eumenides* of Aeschylus—occurs in no other play of Sophocles. 2. In the *Ajax*, the tritagonist seems to be admitted only under the restriction of silence. In the first scene, Athene, Ajax, and Odysseus are on the stage together; but Odysseus is silent while Ajax is present (vv. 92—117). In the last scene, Agamemnon, Odysseus, and Teucer are on the stage together; but Teucer is silent while Agamemnon is present (vv. 1318—1373).

<sup>1</sup> Plut. *Sol.* c. 10.

<sup>2</sup> Strabo IX. p. 394. *Iliad* II. 557, στῆσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.

<sup>3</sup> Her. v. 66.

<sup>4</sup> Her. VIII. 121.

<sup>5</sup> *Αἶαντεια*, Hesych. s. v.

<sup>6</sup> Her. VI. 35.

<sup>7</sup> Marcellinus *Vit. Thuc.* § 2.

<sup>8</sup> Plato *Alcib.* I. p. 121 B.

3. In the oldest didascalie, or lists of plays with their titles and dates, the *Ajax* stands first among the tragedies of Sophocles.

The epithet *Μαστιγοφόρος*, which Athenaeus, Zenobius, and Eustathius add to the title, is derived from the lash (*διπλῇ μάστιγι*, v. 242) with which Ajax flogged the cattle, and with which he appears at v. 92. In the didascalie, the play is simply *Αἴας*. Dicaearchus calls it *Αἴαντος Θάνατος*. The addition of *Μαστιγοφόρος* would have been convenient as distinguishing the tragedy of Sophocles (1) from the *Αἴας Μαινόμενος* of Astydamas: (2) from the *Αἴας* of Theodectes: (see above).

Dindorf's text is followed in this edition, a few slight deviations being noticed where they occur.



**ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.**

## ΥΠΟΘΕΣΙΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ΑΝΘΗΝΟΡΙΔΑΙ καὶ ΛΙΧΜΑΛΩΤΙΔΕΣ καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ καὶ ΜΕΜΝΩΝ. πεπτωκός τ' ἔστιν ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλεόν τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν καὶ ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ τις καὶ κριὸς ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ΜΑΣΤΙΓΟΦΟΡΟΣ, ἣ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟῦ. Δικαίταρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηναῖα Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα καὶ ἐπικομπάζοντα ὡς τῶν ἐχθρῶν ἀννηρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα· παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δρᾶσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέοντα ποίμνια, ἀπολοφύρονται, καὶ μάλιστα ὁ χορὸς. ὅθεν δὴ ὁ Αἴας προσελθὼν ἑμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίων ἕνεκα καὶ ἑαυτὸν διαχρήται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἔωντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεύκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκoiεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκῆσας ἐγκρατὴς εἶναι τῶν ὅπλων ἀποτυχῶν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι.



δρα γὰρ καὶ παρ' Ὅμηρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὅδ. λ, 542)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδῃ  
νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547)

ὥς δὴ μὴ ὕφελον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι·

καὶ πάλαι φύλαξ ἔβην

τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγίᾳ.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορροῶν, οἱ δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνον αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὕπερ ἐκάλυψεν ἡ λεοντή, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

## DRAMATIS PERSONAE.

AJAX,	}	played by the <i>Protagonist</i> .
TEUCER,		
ODYSSEUS,	}	played by the <i>Deuteragonist</i> .
TECMESSA,		
ATHENE,	}	played by the <i>Tritagonist</i> .
MENELAUS,		
AGAMEMNON,		
MESSENGER,		

CHORUS of Salaminian Sailors.

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## STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—133. *entrances of chorus*
2. πάροδος, vv. 134—200.
3. ἐπεισόδιον πρῶτον, vv. 201—595.
4. στάσιμον πρῶτον, vv. 596—645.
5. ἐπεισόδιον δεύτερον, vv. 646—692.
6. στάσιμον δεύτερον, vv. 693—718.
7. ἐπεισόδιον τρίτον, vv. 719—1184.
8. στάσιμον τρίτον, vv. 1185—1222.
9. ἐξόδος, vv. 1223—end.



# Α Ι Α Σ

## ΑΘΗΝΑ

ἌΕΙ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε  
πεῖράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·

1—133. This passage forms the πρόλογος, *i. e.* μέρος ὅλον τραγωδίας τὸ πρὸ χοροῦ παρόδου, "all that part of a tragedy which precedes the first entrance of the chorus." (Arist. *Poet.* XII. 25.)

Scene—the station of the Greek ships on the coast of the Troad, between Cape Sigeum and Cape Rhoeteum. The back-scene (σκηνὴ) represents the sea-side huts (ἑφαλοὶ κλισίαι, v. 192) of Ajax and his Salaminian followers. ODYSSEUS is seen pausing before the tents, and scanning marks upon the ground. ATHENE appears above the stage (on the θεολογείον). 1—88.—

*Ath.* Ever thus, son of Laertes, I find thee busy on the track of thy foes; and thy keen instinct has not failed thee here. Ajax has but now gone within,—the sweat streaming from his face, and from hands red with slaughter. Seek, then, no further, but tell me the motive of thy quest. — *Od.* Divine protectress, clear-speaking even when dimly seen, I seek Ajax, on suspicion of a strange crime. This morning the herds, our spoil, were found butchered; and one who had seen Ajax rushing over the plain with a reeking sword, put me on his track. Some of these footprints are his, but some baffle me; and welcome is thy aid.—*Ath.* Know that Ajax has indeed done this thing, purposing to take the lives of the Greek chiefs.

He went forth by night alone—already he was at the quarters of the Atreidae—when I smote him with madness, and turned his rage against the flocks and herds. Part he slew: part he led captive to his tent, and is now tormenting the animals like human foes. Behold, I will shew thee the man whom I have stricken, that thou mayest tell it abroad among the Greeks. — *Od.* Athene, spare to call him forth.—*Ath.* Fear not, he shall not see thee.

1—3 ἀεὶ μὲν... καὶ νῦν.] Schneidewin quotes Lucian, *Dial. Mort.* VIII. 1, πάλαι μὲν τὸ τῆς Ἰουὺς παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε, καὶ νῦν σὺ τὸν κιθαρωδὸν ἀναλαβὼν ἐξενήξω.

1 Λαρτίου.] In Homer, Λαέρτης. The contracted form of Λαέρτιος is used by Sophocles four times, here, v. 380; *Phil.* 401, and 1286; and by Eur. *Tro.* 421. In Latin, *Laertes* is the proper name, *Laertius* the adjective: Plaut. *Bacch.* IV. 9. 22, *Ulixes Lartius* (so Bothe, for *Laertius*). Priscian says however (vii. 7), *Laertius pro Laertes dicebant, quomodo et Graeci.* The later grammarians wrote *Λαέρτιος*: and the coronis, though 'antiquioribus ignota,' has been retained by Lobeck, 'ne veteris scripturae memoria penitus exlesceret.'

2 πείραν... θηρώμενον.] 'Seeking to snatch some occasion against thy foes,' *i. e.* watching eagerly and wari-

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάις ὀρώ  
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,  
 πάλαι κυνηγετοῦντα καὶ μετρούμενον  
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς  
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει

5

ly for any oversight on their part which may enable you to attack them at an advantage. *πεῖρά τις ἐχθρῶν* = 'some means of attacking enemies': cf. v. 290, *τί τήνδ' ἀφορμῆς πείραν*; 'why preparest thou this attack (upon the Trojans)?' For the genitive, cf. Diod. Sic. xiv. 80, *ἐπίθεσις τῶν πολεμίων*. Lobeck prefers to understand *πεῖράν τιν' ἐχθρῶν ἀρπάσαι* as meaning 'quicquid hostes machinentur, praeripere,' 'to forestall each new stratagem of thy foes,' comparing Plat. *Rep.* p. 334 A, *τὰ τῶν πολεμίων κλέψαι βουλευματα*. But (1) it seems very doubtful whether *ἀρπάσαι* could mean '*praeripere*,' 'to anticipate,' to 'forestall.' (2) *πεῖρά τις ἐχθρῶν*, as Lobeck admits, is an awkward substitute for *ὅ, τι δῆποτε οἱ ἐχθροὶ πειρῶνται*.

*θηρώμενον*.] With the infinitive: cf. Eur. *Helén.* 63, *θηρᾷ γαμεῖν με*. It is unnecessary to suppose such a construction as *θηρώμενον πείραν*, (*ῶσθ'*) *ἀρπάσαι* (*αὐτήν*).

3 *σκηναῖς...ναυτικάις*.] 'The quarters of Ajax beside the ships.' *σκηνή* here = *κλισία*, the Homeric wooden hut: *Il.* xxiv. 449, (*κλισίῃ*) *τὴν Μυρμιδόνες ποίησαν ἀνακτι*, | *δοῦρ' ἐλάττης κέρσαντες*. *σκηναί* is probably the poetical plural for the singular, like *κλισιαί* for *κλισία*, *Il.* xv. 478, xxiii. 254.

4 *ἐσχάτην*.] 'At the camp's utmost verge.' Homer describes the Greek camp as formed semicircularly on the beach of a small bay,—Odysseus being stationed at the mid-point, 'that he might be heard in both directions,—to the tent of Ajax the son of Telamon, and to the tent of Achilles too; for they it was who hauled up their even ships at the horns of the crescent, trusting to

their valour and to the might of their hands.' (*Il.* xi. 8 *seqq.*)

5 *κυνηγετοῦντα*.] 'Pausing on the trail,'—examining the ground with a hunter's skill and caution.

*μετρούμενον*.] 'Measuring (with the eyes),' *i. e.* scrutinizing, scanning closely. Schneidewin in his Critical Appendix proposes to read *τεκμαρούμενον* | *εἴτ' ἔνδον*, κ. τ. λ., omitting v. 6 altogether. He contends that *μετρούμενον* could refer only to literal measurement, with a view to determining the shape and size of the footprints; whereas Odysseus is merely examining their direction. But the general notion of *accurate comparison* involved in *μετρεῖσθαι* seems to justify its use here. Odysseus is endeavouring, by a close scrutiny, to disentangle the line of tracks leading towards the tent from the line of tracks leading away from it.

6 *νεοχάρακτα*.] In the sandy soil around the *ἐφαλοὶ κλισιαί* (v. 191). Ajax had sallied from his tent in the preceding night, and had returned before daybreak. The traces of his departure and of his return would alike be 'recent.' The question for Odysseus was, which were the *more* recent.

7 *εἴτ' ἔνδον εἴτ' οὐκ ἔνδον*.] '(To find) whether he is within or absent.' In the second clause of an indirect question, either *οὐ* or *μή* may be used; but they convey different shades of meaning: *e. g.* (1) *σκοπῶμεν εἰ πρέπει ἢ μή*, 'let us consider the question of (this thing's) fitness,'—where the notion of abstract discussion is uppermost. (2) *σκοπῶμεν εἰ πρέπει ἢ οὐ*, 'let us consider whether it is fit or unfit,'—expressing impatience to arrive at one dis-

κυνὸς Λακαίνης ὥς τις εὐρινος βάσις.

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κᾶρα

στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.

10

καὶ σ' οὐδὲν εἶσω τῆσδε παπταίνειν πύλης

ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν

σπουδὴν ἔθου τήνδ', ὥς παρ' εἰδυίας μάθης.

ΟΔΥΣΣΕΥΣ

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,

ὥς εὐμαθὲς σου, κἂν ἀποπτος ᾦς ὅμως,

15

tingt, practical result, to the exclusion of the other. The difference is well illustrated by a passage of Antipho, *de caed. Her.* p. 131, 14: οὐ δέῃ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς κείνται ἢ μὴ, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὐ: *i. e.* the prosecutor's speech should not lead you into an abstract speculation on the theory of the laws: rather, the laws should indicate a practical conclusion as to the value of the prosecutor's arguments.

εὐ δέ σ' ἐκφέρει, κ. τ. λ.] 'And well doth it guide thee to his lair, thy course keen-scenting as a Spartan hound's.' ἐκφέρει, 'brings you out,' 'brings you safe through all difficulties to your goal.' Cf. Plato *Phaedo* p. 66 B, κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει, *i. e.* 'extricate us.'

8 Λακαίνης.] Pindar (*frag.* 73), in enumerating the specialties of various places, praises Scyros for its goats—Argos for its shields—Thebes for its chariots—Sicily for its mule-cars—and Taygetus for its dogs: Λάκαιναν ἐπὶ θηρᾷ κύνα τρέχειν πυκινώτατον ἑρπετόν. Cf. Hor. *Epod.* 6. 5, *aut Molossus aut fulvus Laco*: Shakespeare *Mids. Night's Dream* IV. 1, *My hounds are bred out of the Spartan kind...A cry more tunable Was never holla'd to nor cheered with horn In Crete, in Sparta, nor in Thesaly.* The Laconian dogs seem to

have been of a small breed (*catulos*, Virg. *G.* III. 405: *κυνίδια*, Arist. *H. A.* V. 2).

εὐρινος.] A nominative more probably than a genitive. Cf. Eur. *H. F.* 450, γράϊαι ὄσσω πηγαί: *Bacch.* 1158, λευκοπήχεις κτύποι χερῶν.

9 τυγχάνει.] Sc. ὦν. Cf. *El.* 313, νῦν δ' ἀγροῖσι τυγχάνει: Eur. *Andr.* 116, τυγχάνει δ' ἐν ἐμπύροις.

11 παπταίνειν.] 'To urge thy wary quest,'—εἶσω combining with παπταίνειν to give the notion of a timorous *advance*. Cf. Pind. *P.* III. 37, ὅς τις ἀσχύων ἐπιχώρια παπταίνει τὰ πόρσω.

12 δέ.] = ἀλλά. Thuc. IV. 86, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ.

15 ὥς.] Exclamatory, 'how plainly...' &c.; not 'since.'

κἂν ἀποπτος ᾦς.] 'Though thy form be distant,'—though thou be seen (only) afar off. Cf. *Phil.* 467, πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ γγύθεν σκοπεῖν, 'not *afar off*, but beside the waves, must we watch the hour to sail.' Lobeck quotes Aristotle, Plutarch, &c., for ἀποπτος in the sense of 'discernible,' 'seen in the distance.' But in such passages the notion uppermost is not that of the object being *distant*, but of its being *seen*. Here the sense required is not—'though thou art discernible,' but—'though thou art *barely* discernible.' The passage in the *Philoctetes*, where ἐξ ἀπόπτου is opposed to ἐγγύθεν, seems more to the point. The objections to rendering ἀποπτος 'unseen,' appear



φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ  
χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.  
καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ  
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.

strong. That the drama should have been opened by an invisible speaker would have been singular enough; though this objection is not, perhaps, insuperable. But as the colloquy between Athene and Odysseus became more familiar and more animated,—especially in the stichomuthia just before Ajax appears, when Odysseus exclaims, τί δρᾷς, Ἀθᾶνα; and she replies, οὐ σίγ' ἀνέξει, κ. τ. λ.,—a mere voice could scarcely have sustained the vivid personality of the goddess. Again, the scene with Ajax would lose much of its dramatic force, if Athene were not present to the eyes of the spectators,—first gazing on her victim, while the depths of his mental ruin are lit up by her irony,—then turning in more benignant majesty to point the moral for her favourite. The voice of an unseen god, startling mortals with a sudden warning or assurance, might well be a solemn incident. But if such a voice had to sustain a prominent part in a passage of some length, including a brisk dialogue and varying dramatic situations, the effect must at last have become ludicrous. Schneidewin, rendering ἀποπτος 'unseen,' quotes *Il.* II. 172 seqq., *Eur. I. T.* 1447, as instances of a deity speaking but remaining unseen. On the other hand, in each of the following passages there is a distinct intimation that the divine personage appeared as well as spoke: (1) *Philoctetes*, 1412 (Heraclides to Philoctetes): (2) *Ion*, 1549 (Athene to Ion): (3) *Andromache* 1227 (Thetis to Peleus): (4) *Eur. Electra*, 1233 (the Dioscori to Orestes): (5) *Hippolytus*, 1440 (Artemis to Hippolytus). The words, 'O voice of Athene,' prove nothing. In some

passages where it is evident that the divinity was visibly present, the divine 'voice' or 'divine fragrance' is prominently mentioned: see *Eur. Hipp.* v. 1391 compared with v. 1440: *Eur. El.* v. 1292 compared with v. 1233: and cf. *Soph. El.* 1225: *Phil.* 234, 1411.

16 ξυναρπάζω φρενὶ.] 'The instant that thy voice thrills upon my ear, I apprehend in *spirit* that the voice is thine, even before my *eyes* can be sure that the silver cloud above me does not float around some other goddess.'

17 κώδωνος.] Schol. *ad loc.*: ἡ κώδων θηλυκῶς Ἀττικῶς· κώδων δὲ καλεῖται τὸ πλατὺ τῆς σάλπιγγος. The word is masculine in Thuc., Strabo, Plutarch: feminine in Arist. *de Sens.* VI. 446, 22 (ed. Bekker).

Τυρσηνικῆς.] 'Tyrrhenian' was a standing epithet of the trumpet, of which the invention was ascribed to the Etruscans,—celebrated from early times as workers in bronze. Cf. *Virg. Aen.* VIII. 526, *Tyrrhenusque tubae mugire per aethera clangor*: *Eur. Phoen.* 1377: *Aesch. Eum.* 537.

18 καὶ νῦν.] Cf. vv. 1—3. This exordium has a certain Homeric symmetry with Athene's. As Athene had said, αἰ μὲν δέδορκα σε... καὶ νῦν ὁρῶ, so Odysseus replies, αἰ μὲν εὐμαθὴς εἶ... καὶ νῦν ἐπέγνωσ', κ. τ. λ.

19 βάσιν κυκλοῦντα, κ. τ. λ.] *ultra citroque obeuntem*, 'doubling and redoubling' on a foeman's trail. Cf. *Eur. Or.* 632, ποῖ σὸν πόδ' ἐπὶ συννοῖα κυκλεῖς, | διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς;

σακεσφόρῳ.] *Il.* VII. 219, Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον,—the shield covered with seven layers of ox-hide and an eighth of

κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.  
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον  
 ἔχει περάνας, εἴπερ εἴργασται τάδε·  
 ἴσμεν γὰρ οὐδέν τρανές, ἀλλ' ἀλώμεθα·  
 καὶ γὰρ ἔβελοντῆς τῶδ' ὑπεξίγην πόνῳ.  
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν  
 λείας ἀπάσας καὶ κατηναρισμένας  
 ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.

metal,—one of the marks which distinguished him from Ajax son of Oileus, Ὀϊλῆος ταχὺς Αἴας. The imposing epithet *σακεσφόρος* under which Ajax is here announced leads up to an effective contrast at v. 91, when Ajax actually appears, not as *σακεσφόρος*, but as *μαστιγοφόρος*,—no longer bearing the shield which was 'as a tower' against foemen,—bearing only a lash red with the blood of cattle.

21 ἄσκοπον.] 'Inexplicable:' since it was difficult to conceive what could have been the *motive* of such an onslaught (cf. v. 40). Athene presently explains (v. 43) that Ajax believed himself to be slaying the Greek chiefs.

22 εἴργασται.] The form *εἴργασμαι* has always an active sense in Sophocles: see *O. T.* 279, 347; *O. C.* 825; *Trach.* 748; *Phil.* 1172; *Ant.* 294. Cf. *ξυμπέφρασμαι*, *Ant.* 363; *ῥρμαι*, *El.* 54; *γέγραμμαι*, *Dem. Mid.* p. 557; *παρεσκέυασμαι*, *Xen. Cyr.* VII. 3. 14; *δεδίκασμαι*, *Dem. Pantæn.* p. 967, etc.

23 τρανές]=τορόν (τράω\*, τιτραίνω). The adjective is not extant elsewhere: the adverb *τρανώς* occurs twice in Aeschylus (*Ag.* 13, *Eum.* 45), and in Eur. *El.* 758.

ἀλώμεθα.] 'We vaguely doubt.' So far, the only evidence against Ajax was the fact that he had been seen hurrying alone over the plain of the Scamander with a reeking sword. Odysseus had accepted the task (*πόνος*, v. 24) of following as detective in his track, and endeavouring to collect evidence which should

prove or disprove the surmise.

24 ἔβελοντῆς.] Elmsley contends for *βελοντῆς* instead of *έβελοντῆς*. It is true that *θέλω*, and not *έθέλω*, is always found in *senarii*; but this proves nothing for derivatives. *έβελοντῆς* is supported by the analogy of *έβελημός*, *έβελήμων*, *έβελοντί*, &c.; and, as Lobeck observes, '*βελήμων*, *βελητός*, *βελεχθρός* partim Atticis inuseta sunt, partim Graecis in universum.' He adds that *θέλεος* in Aesch. *Suppl.* 841 (*θέλεος ἀθέλεος*—*nolens volens*) is a solitary exception,—the formula having probably been extemporised '*oppositionis causa*,'—for the sake of the antithesis.

25 ἐφθαρμένας...καὶ κατηναρισμένας, κ.τ.λ.] 'Dead,—yea, slaughtered with the hand,'...with the hand of a close-attacking enemy,—not by the stroke of pestilence from the high gods. The general term *ἐφθαρμένας* required further explanation; *κατηναρισμένας* is therefore added,—a word suggestive of deadly agency *at close quarters*,—*ἐναρπίζω* properly meaning to strip a fallen foe. And to clench the force of *κατηναρισμένας*, the words *ἐκ χειρὸς* are superadded,—deriving additional emphasis from their position at the beginning of the line.

γάρ.] Referring back to *πρᾶγος ἄσκοπον*, v. 21. From *εἴπερ εἴργασται* to *πόνῳ* is a parenthesis.

27 ἐκ χειρὸς.] 'With the hand' (of man),—not by the agency of the gods, working in the stroke of lightning or of pestilence,—not by the onset of fierce beasts. The phrase

τὴνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.  
καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον  
πηδῶντα πεδία σὺν νεορράντῳ ξίφει  
φράζει τε κἀδήλωσεν· εἰθέως δ' ἐγὼ  
κατ' ἴχνος ᾄσσω, καὶ τὰ μὲν σημαίνομαι,  
τὰ δ' ἐκπέπληγμαι, κοῦκ ἔχω μαθεῖν ὅτου.

30

ἐκ χειρὸς had also the technical military sense of *cominus*, 'at close quarters:' see Xen. *Hellen.* VII. 2. 14, ἐνέβαλον καὶ ἐκ χειρὸς ἐμάχοντο. But the technical sense appears less suitable here. The marvel was not that the destroyer of the cattle had preferred a sword to javelins or arrows. The marvel was that the destroyer should have been, not a god or a beast, but a man.

28 τὴνδ' οὖν.] 'Now, this crime all voices impute to him.' Odysseus has diverged into detail: οὖν serves to resume the thread of his statement. 'A crime has been committed under such and such circumstances... Well (οὖν), Ajax is the person suspected.' The particles δ' οὖν are frequently used in the more strongly marked sense of 'however,' when a narrative is resumed after a parenthesis or a discussion: *e.g.* Her. VI. 76; Thuc. II. 5; Aesch. *Ag.* 34, 217, 246.

29 ὀπτῆρ.] One of the scouts posted at commanding points (σκοπίαί) on the slopes of Ida, to give notice of any sudden movement on the part of the Trojans.

30 πηδῶντα πεδία.] After his onslaught Ajax led back the surviving cattle to his tent (v. 62); and did not again leave it—except to speak with Athene—till he had regained his senses (vv. 296—306). It must have been then, in a pause between his onslaught and his return, that he was observed 'bounding alone over the plain with a reeking sword.' πεδία, cognate accusative, descriptive of the ground traversed: cf. Aesch. *P. V.* 725, στείχ' ἀνθρώπους γύας; Eur. *Helen.* 1118, ὅς

ἔδραμε ῥόθια: Callimachus *hymn. Dian.* 194, ἐφοῖτα | παῖπαλα καὶ κρημνοῦς.

31 φράζει τε κἀδήλωσεν.] 'Informed and instructed me': φράζει, comes breathless to tell me that he has seen Ajax: ἐδήλωσε, set forth the whole matter—described the reeking sword,—the wild haste of Ajax,—the point from which he came,—the direction in which he was moving.—φράζει—ἐδήλωσεν—ᾄσσω. The transition from the historic present to the aorist is often abrupt. See *Trach.* 359—365, ἥνικ' οὐκ ἔπειθε—ἐπιστρατεύει—κτείνει τε—καὶ ἔπερσε.

32 τὰ μὲν... ὅτου.] τὰ μὲν... τὰ δέ: sc. ἴχνη: 'sometimes I assure myself of the traces,—by some I am confounded, and cannot tell whose they are.' The strong word ἐκπέπληγμαι expresses his perplexity and astonishment at finding, mingled with human footprints, the confused and irregular tracks of the oxen and sheep which Ajax had brought home as prisoners to his tent. Tied together (vv. 63, 294) and driven or dragged by their frenzied captor, the animals might well have left puzzling tracks.

σημαίνομαι.] As σημαίνω τι τινί = 'I indicate something to another,' σημαίνομαι τι = 'I indicate something to myself,'—*assure myself* of it by indications which I have observed. Compare τεκμαίρομαι. In this sense the rare middle σημαίνομαι may have been a technical term in hunting. See Oppian *Cyneg.* I. 453, μὲνωτῆρσι κύνες πανίχνια (πάντ' ἴχνια?) σημαίναντο, 'with noses down the dogs puzzled out the scent.'

33 ὅτου.] Schneidewin ὅπου (sc.



καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος  
τὰ τ' εἰσέπειτα σῇ κυβερνῶμαι χερί.

35

## ΑΘΗΝΑ

ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην  
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.

## ΟΔΥΣΣΕΥΣ

ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

## ΑΘΗΝΑ

ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι.

ἐστὶ τὰ λοιπὰ τῶν ἰχνῶν), with four MSS. and Suidas. *δτον*, as explained above, seems preferable.

34 *καιρὸν δ' ἐφήκεις*.] 'And in season hast thou succoured.' *καιρὸν* for the more usual *ἐς καιρὸν*,—a sort of cognate accusative,—a bolder form of *καιρίαν ὁδὸν ἤκεις*. Cf. v. 1316: Eur. *Helen*. 479, *καιρὸν γὰρ οὐδέν' ἦλθες*: Ar. *Acharn*. 23, *ἀωρίαν ἤκοντες*.

*πάντα γὰρ, τὰ τ' οὖν πάρος, κ.τ.λ.*] 'For in all things,—in the past as for the future,—I am guided by thy hand.' It would be difficult to find any special English equivalent for *οὖν* which would not be cumbrous. The exact meaning of the particle in this place seems to be, '*in short*.' 'In all things,—things past, *in short*, as well as things future.' Compare *ὅστισοῦν, ὅπωςοῦν*, &c., 'whoever, however, after all (*οὖν*):' and the phrase *εἰτε ... εἰτε* *οὖν*.

36 *ἔγνων...κυναγία*.] 'I was aware' (of thy setting out,) 'and long since took my post upon the route (*ἔβην εἰς ὁδὸν*), a watcher friendly to thy chase'—like the *φύλακες* who, when large game was driven, were stationed about to see which way it went. *ἔβην εἰς ὁδὸν* appears to mean, 'came into the path',—'placed myself on the route by which I knew that the object of your chase would pass',—Athena having, in fact, watched Ajax into his tent (v. 9).

*ἔβην εἰς ὁδὸν* could scarcely mean 'went upon my errand'.

37 *πρόθυμος*.] 'Friendly,' with a dative of the object. Cf. Xen. *Hellen*. II. 3. 40, *οἱ πρόθυμοι τῇ πρόλει γεγενημένοι*.

*κυναγία*.] The Doric forms *κυναγός, λοχαγός, ποδαγός, ξεναγός, ὁπαδός* are firmly established in Attic. But the MSS. vary between *κυνηγέτης, κυναγέτης*,—*κυνηγία, κυναγία*. In Eur. *Hec*. 1174 Porson left *κυνηγέτης*, adducing the analogy of *Ἀθάνα, Ἀθηναία*. Lobeck, who reads *κυνηγία* here, observes that in Eur. *Hipp*. 109 the MSS. agree upon *κυναγίαις*, but in *Bacch*. 339 upon *κυνηγίαις*.

38 *ἦ καί*.] 'Dare I hope, sweet queen, that I toil to purpose?'—*ἦ καί*, '*can it be*' that I am right? The formula *ἦ καί* asks a question with surprise: here, it expresses tremulous excitement and joy. Cf. Aesch. *Eum*. 402, *ἦ καὶ τοιαύτας τῷδ' ἐπιρροίξεις φυγὰς*, '*can it be* that thou shrillest a doom so dread on this man's track?': Soph. *El*. 314.

39 *ὥς*.] 'Know that in Ajax thou hast the doer of these deeds.' *ὥς* is sometimes used with an ellipse of *ἴσθι*, ('be sure that,') in giving a peremptory ultimatum or a decisive assurance. See Eur. *Phoen*. 1662—1664. Antigone is pleading with Creon for the burial of Polynices. *Creon*. 'The gods rule it other-

ΟΔΥΣΣΕΥΣ

καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα;

40

ΑΘΗΝΑ

χόλω βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ

τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ

δοκῶν ἐν ὑμῖν χεῖρα χραίνεισθαι φόνῳ.

wise.'—*Ant.* 'The gods rule that we insult not the dead.'—*Creon.* ὡς οὔτις ἀμφὶ τῷδ' ὑγρὰν θῆσει κόνιν—'Know that...' where ὡς marks the *dernier mot* of the dispute.—*Eur. Hec.* 400, ὡς τῇσδ' ἐγωγε παιδὸς οὐ μεθήσομαι.

40 καὶ πρὸς τί...ἦξεν χέρα;] 'And wherefore thus darted he his senseless hand?'—*αἰσσειν* is distinctly transitive in *Eur. Or.* 1416, *αἶσαν* ...κύκλω πτερίνῳ...*αἰσσω*, 'agitating the air with a round fan': and apparently in *Eur. Bacch.* 145, ὁ Βακχεὺς δ' ἔχων φλόγα...ἐκ νάρθηκος *αἰσσει*. Porson (*ad Or.* 1427) quotes the passive *αἰσσομαι* from *Soph. O. C.* 1261. But it may be questioned whether *αἰσσεται* in that place (*κόμη δὲ αἶσας αἰσσεται*) is not rather one of those *middle* forms so much used by Aesch. and Soph., *e. g.* *θρηνεῖσθαι* (*Aesch. P. V.* 43), *ἐξανδᾶσθαι* (*Cho.* 144), *σπενδῆσθαι* (*Eum.* 339), *στένεσθαι* (*Pers.* 62), *προσορᾶσθαι* (*Soph. O. C.* 244), *ἐσορᾶσθαι* (*El.* 1059). Porson *loc. cit.* compares *αἰσσειν χέρα* with *βαίνειν πόδα* (*Eur. El.* 94 etc.), *πόδα ἐπάσσειν*, *Hec.* 1070. In the case of *ἐπάσσειν*, as in *ἀναβαίνειν*, *ἐπιβαίνειν*, the preposition has to do with the transitive force. The case of *βαίνειν πόδα* is discussed by Lobeck. He thus modifies Porson's rule that 'verbs of motion regularly take an accusative of the instrument or member chiefly used';—'To verbs denoting motion

of the body may be added a dative or accusative of the part of the body in motion'. In *βαίνειν* (κατὰ πόδα, *χαίνειν* (κατὰ στόμα, the verb is not really transitive. But in *αἰσσειν χέρα*, the verb is truly transitive. *αἰσσειν* belongs to a class of verbs which combine a trans. and intrans. sense: *e. g.* *λήθω* (to forget, or make to forget): *πτήσσω* (to quail or scare), &c. In the case of *αἰσσειν*, the ambiguity is traceable to the root *aw*, from which come verbs and nouns of *breathing*, *blowing*, *flaming*, &c....*e. g.* *αἰθύσσω*, *παιφάσσω*, (both either trans. or intrans.),—*αἶρα*, *ἀήρ*, *αἶγλη*, *αἶγλή*,—the idea of rapid *vibration* underlying all these words.

41 χόλω...ὅπλων.] 'Anger touching the arms'. Cf. *Phil.* 327, *τῖνος* ...*χόλον* κατ' αὐτῶν ἐγκαλῶν...; *Trach.* 268, ὦν ἔχων χόλων, κ.τ.λ.: *Thuc.* I. 140, τὸ τῶν Μεγαρέων ψήφισμα, 'the decree touching the Megarians'. *Madv. Synt.* § 48.

42 τήνδε...βάσιν.] 'With such an onslaught'. So *Trach.* 339, τοῦ με τήνδ' ἐφίστασαι βάσιν, 'why dost thou approach me with such eager steps?'

43 ἐν.] Havoc 'among'—death inflicted 'upon' you. Cf. v. 366, ἐν ἀφόβοις με θηροῖ δεινὸν χέρας, 'fierce-handed upon cattle': v. 1092, ἐν θανοῦσιν ὑβριστῆς: v. 1315, ἐν ἐμοὶ θρασύς.



ΟΔΤΣΣΕΥΣ

ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ

κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΤΣΣΕΥΣ

ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ

νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

ΟΔΤΣΣΕΥΣ

ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΤΣΣΕΥΣ

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;

50

ΑΘΗΝΑ

ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι

44 ἦ καὶ.] Cf. v. 38, *note*.

ὥς ἐπ' Ἀργείοις.] 'Can this plot have been, *in its first intention* (ὥς), a plot against the Greeks?' *i. e.* 'Can this plot have been aimed against the Greeks?' The mischief fell upon the herds; but it was ὥς ἐπ' Ἀργείοις, since Ajax meant to kill the Greeks, and believed himself to be doing so.

45 κἂν ἐξέπραξεν.] 'You ask if he plotted this against you? He had e'en done it, if my care had slept.'

46 ποίαισι τόλμαις, κ.τ.λ.] Sc. ἐμελλεν ἐκπράξεν. 'And what were his daring schemes, his rash hope?'

49 καὶ δὴ.] 'Already.' Ar. Av. 175, ΠΕΙ. βλέπον κάτω. ΕΠ. καὶ δὴ βλέπω, 'I am looking.'

δισσαῖς.] The tents of the δισσαρχαὶ βασιλεῖς, Agamemnon and Menelaus, would stand side by

side at the στρατήγιον (*praetorium*) or head-quarters (v. 721) in mid-camp.

50 μαιμῶσαν.] 'tingling': *gestientem*.—φόνου evidently depends on ἐπέσχε: but Apollon. Rhod. II. 269, has μαιμᾶν ἐδητύος.—Schol., γράφεται καὶ διψῶσαν. Cf. *frag. adespr. ar.* Athen. X. 433, ἴσχειν κελεύω χεῖρα διψῶσαν φόνου.

51 ἐγώ.] Here, as at vv. 69, 85, the emphatic pronoun conveys a lofty assertion of divine power. Translate: 'I, even I, withheld him.'

σφε.] In Epic and Ionic Greek, σφε is usually the accus. *plur.* (for σφᾶς) of σφεῖς, and has a reflexive sense. The Attic poets use σφε as accus. *sing.*,—with no reflexive meaning, but merely as equivalent to αὐτόν, αὐτήν.

γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,  
καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε  
λείας ἄδαστα βουκόλων φρουρήματα·  
ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον  
κύκλω ραχίζων· καδῶκει μὲν ἔσθ' ὅτε

55

**δυσφόρους γνώμας, κ.τ.λ.]** 'The vexing fantasies of his baneful joy,'—the illusions caused by the plague of madness, under which he believed himself to be destroying his foes;—**δύσφοροι**, as pressing upon his brain, and goading him to fury; 'fantasies of joy,' since they wrapt his folly in the semblance of a triumph.

**52 ἀνηκέστου.]** 'Baneful.' This epithet often designates states of mind which must lead to disastrous consequences, *e. g.* **χόλος** (Hom.): **πονηρία**, **ῥαθυμία** (Xen.): **ἀνήκεστον πῦρ**, 'a baneful glow,' said of a rash hope, Soph. *El.* 888.

**53 πρὸς τε ποίμνας]** = **πρὸς ποίμνας τε**. Cf. *El.* 249, **ἔρροι τ' ἂν αἰδῶς**, κ.τ.λ. for **ἔρροι ἂν αἰδῶς τε**, κ.τ.λ.: Thuc. IV. 10, **ἦν ἐθέλωμέν τε μέναι καὶ μὴ...καταπροδοῦναι**.

**ποίμνας.]** The flocks of sheep, as distinguished from the herds of oxen, **βουκόλων φρουρήματα**. Cf. vv. 62, 297, 375. For **ποίμνας** used in a general sense, see vv. 42, 300, 1061.

**σύμμικτά τε.....φρουρήματα.]** *i. e.* **σύμμικτα**, **ἄδαστα λείας-φρουρήματα βουκόλων**, the confused, unshared, spoil-charges of the herdsmen: 'the confused droves, our unshared spoil, still guarded by the herdsmen'. Lobeck places a comma after **λείας**, understanding **τὰ σύμμικτα τῆς λείας**. He objects to the double genitive here. If, he says, **φρουρήματα** denoted the care bestowed by the herdsmen, then **λείας** might properly denote the object of the care: *e. g.* Thuc. III. 115, **τὴν τοῦ Λάχητος τῶν νεῶν ἀρχήν**. But **βουκ. φρουρ.** are the herds themselves. Can they be called **βουκ. φρουρ.** and **λείας φρουρ.** in the same

phrase? Pylades is **παίδευμα Πιτθέως**, Eur. *El.* 886, and flocks are **ποιμένων βοσκήματα**, *Cycl.* 189. On the other hand, **παίδων θρέμματα**, Plat. *Legg.* VII. 789 B: **βοσκήματα μύσχω**, Eur. *Bacch.* 677. But could we say Πυλάδου παίδευμα Πιτθέως, or **ποιμένων βοσκήματα μύσχω**; To this query of Lobeck's we may probably reply in the affirmative. See Soph. *El.* 681, **Ἑλλάδος πρόσχημα ἀγῶνος**, lit. 'the pride of Greece, consisting in a festival.'

**54 λείας.]** At v. 26 the term **λεία** includes both flocks and herds: here, it is restricted to the herds. Cf. v. 145, **βοτὰ καὶ λείαν**, 'the flocks and the spoil',—*i. e.* 'the flocks and the herds.' For the **flocks** were public property, kept as a common stock for the general maintenance. But the **oxen**, used for purposes of draught, were to be assigned as private property to individuals. Hence to the individual Greek the herds were 'booty' in a more immediate sense than the flocks.

**55 ἔκειρε...φόνον.]** 'Dealt death among the horny throng'. With **κείρειν φόνον** Schneidewin compares Eur. *Suppl.* 1205, **μὴ τρώσης φόνον**: Soph. *O. C.* 1400, **ἰδοὺ τέλος..... ἀφωρμήθημεν**: Virg. *Aen.* XI. 82, **sanguine caeso**.

**πολύκερων.]** Cf. Eur. *Cycl.* 5, **γυγενὴς μάχη**: H. F. 1272, **τετρασκελὴς πόλεμος**.—*Accent.* In the terminations **ως** and **ων** of the Attic 2nd and 3rd declensions, when **ε** immediately precedes **ω** or is separated from it only by a liquid, **ω** is considered short, *e. g.* **ἀνώγειν**, **πόλεως**, **φιλῶγελως**, **ἰλεως**. So, also, in the Ionic genitive in **εω**, *e. g.* **ὅτεω**.

**56 καδῶκει...ἔχων.]** *i. e.* **καὶ ἐδῶκει αὐτόχειρ κτείνειν ἔχων**, **ἔστι μὲν**

δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,  
ἔτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.

ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις  
ᾧτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.

60

κάπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνον,  
τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν  
ποίμνας τε πάσας ἐς δόμους κομίζεται,  
ὥς ἄνδρας, οὐχ ὥς εὐκερων ἄγραν ἔχων.

καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεσθαι.

65

δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,  
ὥς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.

θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου)

τὸν ἄνδρ'· ἐγὼ γὰρ ὁμμάτων ἀποστροφούς

ὅτε δισσοὺς Ἀτρεΐδας, (ἔστι δὲ) ὅτε  
(τινὰ) στρατηλατῶν, ἄλλοτε ἄλλον,  
ἐμπίτνων.

59 φοιτῶντα.] 'Raving.' Hesych. s. v. τὴν ἐδραίαν μανίαν φοῖτον ἔλεγον: "'wandering' was a term for settled madness"—(to preserve the singularly infelicitous phrase of the original).

νόσοις.] 'The throes of frenzy.' Cf. the plural νοσήμασι, v. 338: Aesch. P. V. 616, νήστισιν αἰκίας, 'the cruel pangs of hunger': Ag. 704, γαστροῦ ἀνάγκαις.

60 ἔρκη κακά.] 'The toils of doom'. Cf. Aesch. Pers. 100, φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν εἰς ἀρκύστατ' Ἄτα: Ag. 348, ἦτ' ἐπὶ πύργους ἔβαλες στεγανὸν δίκτυον...μέγα δουλείας | γάγγαμον ἄτης παναλώτου.—Erd-furdt, ἐς ἐρινὸν κακὴν: Wunder, ἀρκυν. Lobeck conj. ἐριν.

61 κάπειτ' ἐπειδὴ.] Such juxtapositions, κακόφωνα to us, are common in Greek: e. g. ἤμενοι ἡμενοί (Eur. I. T. 1399), ἔως ἔωσι (Or. 238), ἦν γυνὴ γένῃ (Helen. 1312), and ἐγὼ λέγω, οὕτως ὅπως, passim.

62 τοὺς ζῶντας αὖ.] 'The survivors in their turn',—which had now arrived, though they had hitherto escaped.

64 ὥς ἄνδρας] = ὥς ἀνθρώπους. Cf.

v. 244, δαίμων, κοῦδεῖς ἀνδρῶν: O. T. 1258, δαιμόνων δείκνυσί τις· οὐδεῖς γὰρ ἀνδρῶν: Ai. 300, ἦκίθεθ' ὥστε φώτας.

65 συνδέτους.] i. e. still bound to each other. The tying up of the separate victims, preparatory to punishment, is expressed by δέσμιος, v. 299.

66 καὶ σοί.] 'To thee too,'—since hitherto the frenzy of Ajax had been witnessed only by the herdsmen whom he slew, and by the watcher who had seen him πηδῶντα πεδία.

τήνδε περιφανῆ νόσον.] 'This signal frenzy;' cf. v. 81, μεμνηότα περιφανῶς. It seems less good to make περιφανῆ the predicate after δείξω.

67 θροῆς.] 'Proclaim' the impressive lesson. Cf. θροεῖ, v. 785, of the messenger's alarming news.

68 μηδὲ συμφορὰν, κ. τ. λ.] 'Nor regard the man as a terror.' Cf. Eur. Or. 138, ἀλλ' ἐμοὶ | τόνδ' ἐξεγείραι ξυμφορὰ γενήσεται, i. e. 'it will be a perilous matter for me.' Her. vi. 86, οἱ μὲν δὴ Μιλήσιοι ξυμφορὴν ποιεύμενοι ἀπαλλάσσοντο, 'so they went away aggrieved.' Il. XXI. 39, τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς, 'on him, then, an unlooked-for bane, came divine Achilles.'

69 ἐγώ.] Cf. v. 51, note.

αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.  
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας  
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ.  
Αἶαντα φωνῶ· στείχε δωμάτων πάρος.

## ΟΔΥΣΣΕΥΣ

τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

## ΑΘΗΝΑ

οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

ἀποστρόφους.] Proleptic: 'I will withhold and avert.' Cf. Aesch. *Ag.* 1258, εὐφημον...κοίμησον στόμα, 'hush thy lips into silence.'

70 εἰσιδεῖν.] Instead of the more usual μὴ εἰσιδεῖν. Cf. Plato *Rep.* x. p. 608 A, εὐλαβούμενοι πάλιν ἐμπεσεῖν: Soph. *O. T.* 129, κακὸν δὲ ποῖον... εἶργε τοῦτ' ἐξειδέναι; Phil. 1408, εἶρξε πελάζειν. After κωλύειν, μὴ is usually omitted. Even ἐμποδῶν εἶναι and κατέχειν occur with the simple infinitive.—*Madv. Synl.* § 156. 3.

71 οὗτος.] *O. C.* 1627, ὦ οὗτος, οὗτος, Οἰδίπους, τί μέλλομεν...; Ar. *Thesm.* 610, αὕτη σὺ, ποῖ στρέψει;

σέ, τὸν...κ. τ. λ.] Cf. *Ant.* 442, σέ δῃ, σέ τὴν νεύουσαν ἐς πέδον κára—| φῆς ἡ καταρνεῖ; κ. τ. λ.: *El.* 1445, σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος| χρόνῳ θρασεῖαν: *Al.* 1227, σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

72 δεσμοῖς ἀπευθύνοντα.] 'Binding with cords the back-bent arms of thy captives.' ἀπευθύνειν χέρας, 'to straighten out the arms,' i. e. to tie a person's hands behind his back, —the arms being then extended downwards. Cf. Hor. *Od.* III. 5. 22, *retorta tergo braccia libero*; Eur. *Andr.* 719, ὦδ', ὦ κάκιστε, τῇσδ' ἐλυμήνω χέρας; | βοῦν ἢ λέοντ' ἤλπιζες ἐκτείνειν βρόχοις; 'thoughtest thou that 'twas the limbs of lion or ox that thou wast straining with this cordage?' Ajax fancies himself to be tying the hands of human prisoners behind them, when he ties the fore-feet of an ox or sheep to its hind-feet; cf. v. 299, τοὺς δὲ δεσμύ-

ους | ἤκλιζετ' ὥστε φῶτας. The interior of the tent is not disclosed to the spectators till v. 346; but meanwhile the employment of Ajax is not hid from the all-seeing goddess.

74—88. Odysseus naturally dislikes the prospect of being confronted with a strong man whom Athene herself has just described as labouring under 'a signal frenzy.' Since the recent award of the arms to Odysseus, Ajax had hated him (v. 1336). What sudden violence might not be apprehended from hatred working in a disordered brain, and supported by the strength of insanity? Odysseus is no coward. A brave man might consistently decline to place himself in the power of an incensed maniac. On the other hand the reluctance of Odysseus to witness his enemy's abasement can scarcely be taken—as some critics have taken it—for a piece of pure magnanimity. It is true that, when Athene suggests the sweetness of exulting over the fallen, Odysseus replies that he is content to forego that pleasure. But, as the context intimates, his immediate motive for self-denial is a sense that the luxury is perilous.

75 οὐ σίγα...ἀρεῖς;] 'Peace! suffer not coward fears to rise.' οὐ μὴ...ἀρεῖς; 'will you not not-raise?' i. e. 'do not raise:' μὴ negating the notion of the verb, while οὐ has its usual sense of 'nonne?' The formula οὐ μὴ with fut. indic.,—being thus interrogative in form,—could in strictness be used only with the



ΟΔΥΣΣΕΥΣ

μή πρὸς θεῶν, ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ

τί μή γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ

ἐχθρός γε τῷδε τάνδρῃ καὶ τανῦν ἔτι.

ΑΘΗΝΑ

οὐκουν γέλωσ ἥδιστος εἰς ἐχθροὺς γελαῶν;

ΟΔΥΣΣΕΥΣ

ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘΗΝΑ

μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ

φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

second person of the verb. But in practice it came to be used also with the first or third person, merely to convey a strong assertion: *c.g.* Soph. *El.* 1052, *O. C.* 176.

δειλίαν ἀρεῖς.] 'Raise your cowardice,' *i.e.* 'allow your fears to awake, to start up.' Cf. *O. T.* 914, ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν: Eur. *I. A.* 1598, θάρσος αἶρε: Musaeus 243, ἄλγος αἰρεῖν. Schneidewin ἀρεῖ, a var. lect. in one MS.—*Αἰρεσθαί δειλίαν* would mean 'to win cowardice,' *i.e.* the name of a coward; cf. Eur. *I. T.* 676, καὶ δειλίαν γὰρ καὶ κάκην κεκτῆσομαι.

76 μή πρὸς θεῶν.] ἔξω κάλει.

77 τί μή γένηται, κ. τ. λ.] 'For fear of what? Was he never a man before?' Athene, endeavouring to reassure Odysseus, affects to ignore the difference between Ajax mad and Ajax sane. 'What are you afraid of? Ajax is a strong man, no doubt. But have you not been face to face with him often enough before now? And was he not a strong man

then?' ἀνὴρ emphatic, 'a man,' a good man and true; cf. 1238, οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;

78 ἐχθρός γε, κ. τ. λ.] Odysseus, with characteristic reticence, forbears to notice the fallacy in Athene's reasoning. He does not reply that Ajax has been altered by madness. He contents himself with saying, 'I admit that in one respect Ajax is probably unaltered. Without doubt he hates *me* as much as before.'

81 μεμνηνότα, κ. τ. λ.] 'Fearest thou to look upon the man in his raging madness?' Is it, then, not the man, but his *madness*, that you fear? Schneidewin understands, 'Canst thou fear the presence of one whom madness has blinded, and who, even if he wished to harm thee, could not execute his own purpose?' But μεμνηνότα surely = *furiosum*, a violent madman.

82 φρονοῦντα, κ. τ. λ.] 'Yes: were he sane, I had never shunned him through fear.' Cf. Dem. *Lept.* p. 460, 2, οὐδένα πώποτε κίνδυνον ἐξέστησαν:



## ΑΘΗΝΑ

ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

## ΟΔΤΣΣΕΤΣ

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾱ;

## ΑΘΗΝΑ

ἐγὼ σκοτώσω βλέφαρα καὶ δευροκότα.

85

## ΟΔΤΣΣΕΤΣ

γένοιτο μέντ' ἅν' θεοῦ τεχνωμένου.

## ΑΘΗΝΑ

σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

## ΟΔΤΣΣΕΤΣ

μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.

## ΑΘΗΝΑ

ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.

τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

90

## ΑΙΑΣ

ὦ χαῖρ' Ἀθάνᾳ, χαῖρε Διογενὲς τέκνον,

so Thuc. II. 88, τὴν ἀξίωσιν εἰλήφεσαν μηδένα ὄχλον ὑποχωρεῖν: Her. V. 103, ἐπεὶ ἐξήλθον τὴν Περσίδα χώρην: Plat. *Symph.* p. 183 B, ἐκβάντι τὸν ὄρκον.

83 ἀλλ' οὐδὲ νῦν.] 'Nay, e'en as it is, he shall never see thee...; οὐδὲ νῦν, *i. e.* mad though he be.

84 ὀφθαλμοῖς γε.] His mind may have been deranged; his eyesight at least (γε) is as good as ever.

86 γένοιτο μέντ' ἅν' πᾶν, κ. τ. λ.] 'Tis true that anything may be done when a god plans. μέντοι is said reflectively, — 'Well, after all.'

θεοῦ τεχνωμένου.] Not θεῶς τεχνωμένης. Cf. Aesch. *Eum.* 286 (where Orestes is invoking *Athene*): ἔλθοι κλυεῖ δὲ καὶ πρόσωθεν ὦν θεός, 'one hears from afar when one is a god.'

88 μένοιμ' ἂν, κ. τ. λ.] 'Remain I must' (literally, 'I am likely to re-

main,' *i. e.* 'I suppose I must remain'): 'but I would gladly have stood clear.'

89 οὔτος.] Cf. v. 71, note.

Αἴας.] For this form of the vocative, cf. v. 482, Αἴᾱς, ἔλεξας: Bekker *Anecd.* p. 1183, οἱ Ἀττικοὶ τὰς αὐτὰς εἰώθασιν ποιεῖν ὀρθὰς καὶ κλητικὰς. So *O. C.* 1627, ὦ οὔτος, οὔτος, Οἰδίπους.

90 συμμάχου.] The insolence with which on a former occasion Ajax had rejected the aid of Athene in battle had been one of the causes of her anger against him (see vv. 771—775). With bitter irony, she now calls herself his σύμμαχος, — the aider of his triumphant revenge, — in the course of which she had appeared to him and incited him to fresh efforts. See vv. 59, 115.

91. Enter AJAX from the interior

ὥς εὖ παρεστης· καὶ σε παγχρύσοις ἐγὼ  
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

## ΑΘΗΝΑ

καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,  
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

## ΑΙΑΣ

κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μῆ.

of the tent, carrying the heavy thing (v. 241) with which he has been scourging the cattle. (As protagonist, he comes upon the stage by the central door, βασιλῆος θύρα.) Vv. 91—133. *Ai.* Hail, Athene, hail, kind ally: thou shalt have golden thank-offerings for this day's triumph.—*Ath.* And art thou revenged upon the Atreidae,—on Odysseus?—*Ai.* The Atreidae are dead; Odysseus is yet to die under the scourge.—*Ath.* Nay, torment him not so cruelly.—*Ai.* In all else, Athene, thy will be done; but Odysseus shall fare even thus.—*Ath.* To work, then, and take thy fill.—*Ai.* I go; and thou, goddess, help me ever as thou hast helped to-day. (*Exit AJAX.*) *Ath.* Odysseus, seest thou how the strong man has been humbled?—*Od.* Yea, and pity him, though my foe: verily all men living are but shadows.—*Ath.* Then speak thou no proud word, nor vaunt thyself in strength or wealth; for the gods love the wise, and abhor the proud.

Three actors, — Ajax, Odysseus, Athene,—are before the audience at once: but while Ajax is present, Odysseus does not speak. Again, in the last scene (vv. 1316 *seqq.*), Agamemnon, Teucer, Odysseus are on the stage together; but Teucer is silent during the presence of Agamemnon. This seems to indicate that the *Ajax* was composed at a date when the introduction of a third actor—first due to Sophocles—was still a recent

innovation, employed sparingly, and under particular restrictions.

ὦ χαῖρε, κ. τ. λ.] The abruptness and vehemence of Ajax in this dialogue is characterised by Tecmessa—who overheard it from within—by the phrase λόγους ἀνασπᾶν, 'to pluck forth' words—to jerk them out with spasmodic vehemence.

92 παρέστης.] Cf. vv. 59 *seqq.*

93 στέψω σε.] *i. e.* 'grace thee:' cf. Pind. *O. i.* 162, στεφανῶσαι (τινὰ) μολπᾶ. The word στέφειν also involves the notion of the offerings (λάφυρα, σκυλεύματα) being *suspended* on the walls of the temple: cf. Aesch. *Theb.* 266, πολεμίων δ' ἐσθήματα | στέψω...δουρίπηχθ' ἀγνοῖς δόμοις: *Ag.* 561, θεοῖς λάφυρα... | δόμοις ἐπασσάλευσαν. Cf. vv. 176—8.

94 ἐκεῖνο.] 'Tis well said. But tell me this,' &c. Since ἐκεῖνο indicates something more remote than τοῦτο, it serves better to mark the purposely sudden change of subject. Athene is shewing off the mental derangement of Ajax. She treats him as one whose thoughts may be turned in any new direction at pleasure, without danger of his remarking the abruptness of the transition.

95 ἔγχος.] *Sword.* So vv. 287, 658, 907; but ἔλφος, v. 1034; ἔλφεσιν, v. 231; ἔλφοκτόνους, v. 10; and φάσγανον, vv. 834, 899.

πρός.] 'Upon,' 'in the blood of,' the Greek host. Cf. v. 97.

96 τὸ μῆ.] *Sc. βάψαι.* *Madv. Synl.* § 156, 4.

ΑΘΗΝΑ

ἥ καὶ πρὸς Ἀτρείδαισιν ἥχμασας χεῖρα;

ΑΙΑΣ

ὥστ' οὔ ποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ

τεθνῶσιν ἄνδρες, ὡς τὸ σὸν ξυνήκ' ἐγώ.

ΑΙΑΣ

θανόντες ἤδη τὰμ' ἀφαιρείσθων ὄπλα.

100

ΑΘΗΝΑ

εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,  
ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;97 ἦ καί.] Cf. v. 38, *note*.

ἦ καί...χεῖρα;] 'And perchance turned thy armed hand upon the Atreidae?' αἰχμάζειν, (1) properly to use a lance, αἰχμή: *Il.* iv. 324, αἰχμὰς αἰχμάζουσι νεώτεροι, 'lance-throwing is for younger men:' (2) generally, 'to do deeds of arms:' *Soph. Trach.* 354, ἔρως δὲ νιν...θέλξειεν αἰχμάσαι τάδε, 'to do these feats of arms.' So, αἰχμάζειν χεῖρα, 'to use an armed hand,' πρὸς τινί, 'ὑπὸν' an enemy. Musgrave conjectured ἤμαξας, comparing v. 453.

98 ὥστε.] For ὥστε thus used in a stichomuthia, see Aesch. *Ag.* 324, XO. ἔρως πατρῶας τῆσδε γῆς σ' ἐγύμνασεν; KH. ὥστ' ἐνδακρῦεν γ' ὀμμάσιν χαρὰς ὕπο: *ib.* 529, KH. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις; XO. ὡς (= ὥστε) πόλλ' ἀμαυρὰς ἐκ φρενὸς μ' ἀναστένειν.

ἀτιμάσουσι.] In the same phrase Orestes announces to Electra the death of Clytaemnestra, *El.* 1426, μηκέτ' ἐκφοβοῦ | μητρώον ὥς σε λῆμ' ἀτιμάσει ποτέ. Ajax identified the Atreidae with the two rams, his treatment of which is described vv. 237 *seqq.*

99 τὸ σόν.] 'Thy words:' cf. v.

1401, εἰμ', ἐπαυέσας τὸ σόν: but (2) 'thy interest,' v. 1313, ὅρα μὴ τοῦμὸν, ἀλλὰ καὶ τὸ σόν.

100 θανόντες...ὄπλα.] 'Let them steal my arms now,—if the dead can steal.' Cf. *Ant.* 308, where Creon threatens the supposed culprits with crucifixion, "Ἴν' εἰδότες τὸ κέρδος ἐνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε," and *ib.* 715, ὅστις...ὑπείκει μηδὲν, ὑπτίλοις κάτω | στρέψας τὸ πλοῖον σέλμασιν ναυτίλλεται, *continues his voyage with the boat's keel uppermost.*

τὰμά.] Emphatic: 'the arms of Achilles, which, by all right, belonged to me.' Cf. v. 441, where Ajax expresses his confidence that Achilles, if alive, would have decided in his favour.

101 εἶεν, τί γὰρ δὴ...] Enough of this, (εἶεν)—now (γάρ) in the next place (δὴ) what of the son of Laertes—? 'So—and then the son of Laertes—in what plight hast thou left him placed?'

102 ποῦ...τύχης.] Cf. v. 314, ἐν τῷ πράγματος...; *Trach.* 375, ποῦ ποτ' εἰμι πράγματος; *O.T.* 1442, Ἴν' ἔσταμεν | χρεῖας: *Ant.* 1229, ἐν τῷ συμφορᾶς;

ΑΙΑΣ

ἡ τοῦπίτριπτον κίναδος ἐξήρου μ' ὄπου;

ΑΘΗΝΑ

ἔγωγ'. Ὀδυσσῇ τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ

ἥδιστος, ὦ δέσποινα, δεσμώτης ἔσω

105

θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.

ΑΘΗΝΑ

πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον;

ΑΙΑΣ

πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης

ΑΘΗΝΑ

τί δῆτα τὸν δύστηνον ἐργάσει κακόν;

ΑΙΑΣ

μάστιγι πρῶτον νῶτα φοινιχθεὶς θάνῃ.

110

103 τοῦπίτριπτον.] 'Accursed.' *Ag. Plut.* 619, αὕτη μὲν ἡμῖν ἡ 'πίτριπτος' οἴχεται: *Av.* 1530, ἐντεῦθεν ἄρα τοῦπιτριβείης ἐγένετο: *Andoc. Myst.* p. 13, ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος.—*Ag. Plut.* 619, and the analogy of ἐπιτριβείης, are against rendering ἐπίτριπτος 'knaveish'; though that view is countenanced by περίτριμμα δικῶν (*Ar. Nub.* 447), τρίμμα, and ἐντριβής ('practised in').

κίναδος.] Cf. v. 381, ἄλμα.

104 Ὀδυσσῇ.] Schneidewin quotes the following examples of this contracted form,—'Ὀδυσσῇ αὐτῷ. *Rhes.* 708: Ἀχιλῇ, *Eur. El.* 439: ἱερῇ, *Alc.* 25: βασιλῇ, *Eur. frag.* 781, 24: φωνῇ, *Lycophron* 1038. On the other hand, the εα of the uncontracted form is frequently a monosyllable: e.g. *Eur. Phoen.* 913, σφάξαι Μενοικέα τόνδε: αὐτῷ. *Rhes.* 977, ἐπειτ' Ἀχιλλέα Θέτιδος.

105 ἥδιστος...δεσμώτης.] 'Welcomest of captives.'

108 κίον' ἐρκείου στέγης.] 'A pillar in the court.' From vv. 233—242, 299—301, it is clear that this pillar was within the dwelling, and not before it in the outer αὐλή, which, in Homeric times, was a mere enclosure of palisades: see *Il.* xxiv. 452, ἀμφὶ δέ οἱ μεγάλην αὐλήν ποιήσαν ἄνακτι | σταυροῖσι πυκνοῖσι. The epithet ἐρκείος suggests that Sophocles imagined the κλισία of Ajax as built round an interior court, like the ordinary Greek house in historical times; and used the expression ἐρκείος στέγη to denote this interior court,—the 'pillar' being one of the columns of the peristyle or colonnade surrounding it. Cf. *Plaut. Bacch.* IV. 6, 24, *abducite hunc* (the slave who was to be flogged) *intro, atque astringite ad columnam fortiter.*

109 ἐργάσει.] The future expresses surprise and alarm more directly and pointedly than ἐργάσῃ would have done.

110 θάνῃ.] Strict accuracy of ex-



## ΑΘΗΝΑ

μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίσῃ.

## ΑΙΑΣ

χαίρειν, Ἀθάννα, τᾶλλ' ἐγὼ σ' ἐφίεμαι.  
 κείνος δὲ τίσει τήνδε κούκ ἄλλην δίκην.

## ΑΘΗΝΑ

σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,  
 χρῶ χειρὶ, φείδου μηδὲν ὥνπερ ἐννοεῖς.

115

## ΑΙΑΣ

χωρῶ πρὸς ἔργον· τοῦτο σοὶ δ' ἐφίεμαι,  
 τοιάνδ' αἶε μοι σύμμαχον παρεστάναι.

## ΑΘΗΝΑ

ὁρᾶς, Ὀδυσσεύ, τὴν θεῶν ἰσχὺν ὅση;

pression required—*θανεῖν αὐτὸν οὐ-  
 πω θέλω, πρὶν ἂν, πρότερον τοῦ θα-  
 νεῖν, νῶτα φοινηχθῇ.* Instead of this,  
 we have—*θανεῖν αὐτὸν οὐπω θέλω,*  
*πρὶν ἂν νῶτα φοινηχθεῖς θάνῃ*—an il-  
 logical statement, but screened by  
 the three verses which intervene be-  
 tween *θανεῖν* and *θάνῃ*.

112 *χαίρειν ... ἐφίεμαι.*] 'In all  
 else, Athene, I bid thee have thy  
 will,' *i. e.* in nothing else will I in-  
 terfere with you. Cf. *El.* 1456, *ἢ*  
*πολλὰ χαίρειν μ' εἶπας*, 'You have  
 bidden me (authorised me) to rejoice  
 much,' *i. e.* 'your news has made me  
 very happy.' The formula *χαίρειν*  
*κελεύω τινά* usually means 'to say  
 good-bye to a person,'—often with an  
 ironical sense. Here, as in *El.* 1456,  
*χαίρειν* keeps its full literal import.

σε.] The 'Attic' accus., instead  
 of the usual dative; cf. v. 584, *οὐ*  
*γάρ μ' ἀρέσκει γλῶσσά σου*: *El.* 147,  
*ἐμέ γ' ἃ στονόεσσαν ἄραρεν*: *Trach.*  
 1221, *τοσοῦτον δὴ σ' ἐπισκῆπτω*.

114 *σὺ δ' οὖν.*] Cf. v. 961, *ΧΟ.*  
*... γελᾷ... πόλυν γέλωτα.* *TE.* *οἱ δ'*  
*οὖν γελῶντων*, 'Then let them mock.'  
*Ag. Ach.* 185, *AM.* *οἱ δ' ἐδίωκον κά-  
 βῶων.* *ΔΙ.* *οἱ δ' οὖν βοῶντων*, 'Then

let them clamour.' Ajax has an-  
 nounced his resolve to do his worst.  
 'Then do it,' Athene answers.

*ἐπειδή, κ. τ. λ.*] 'Since thus it  
 pleases thee to do,' τὸ δρᾶν in ap-  
 position with *τέρψις ἦδε*: 'since this  
 is thy pleasure, even to do (thus).'  
 Two modes of expression,—*τέρψις*  
*ἦδε σοι*, and *τέρψις σοι τὸ δρᾶν ᾧδε*,  
 —have been fused. For *τέρψις ἦδε*,  
 instead of *τέρψις τόδε*, cf. *Trach.* 483,  
*ἤμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.*

115 *χρῶ χειρὶ.*] 'Use all violence.'  
*φείδου μηδέν.*] *i. e.* *φείδου μηδέν*  
 (abstain not at all) *τούτων, ὥνπερ,*  
*κ. τ. λ.*

117 *τοιάνδε.*] Both Aeschylus and  
 Sophocles were skilful in this verbal  
 irony, when a word or phrase has a  
 secondary meaning of which the  
 speaker or the person addressed is  
 unconscious, but which the audience  
 understand. See Aesch. *Ag.* 881—  
 887; Soph. *Ai.* 684—692; *Phil.* 776  
 —884; *El.* 1325.

118 *τὴν θεῶν ἰσχύν.*] The attri-  
 butive genitive usually takes the ar-  
 ticle when the word of which it is  
 the attributive has the article, *e. g.* *ἡ*  
*τῶν νόμων ἰσχὺς.* But when the at-



τούτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,  
ἢ δρᾶν ἀμείνων ἡρέθη τὰ καίρια;

120

## ΟΔΥΣΣΕΥΣ

ἐγὼ μὲν οὐδέν' οἶδ'. ἐποικτείρω δέ νιν  
δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,  
ὀθούνεκ' ἄτη συγκατέζευκται κακῇ,  
οὐδέν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.  
ὀρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν  
εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

## ΑΘΗΝΑ

τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον  
μηδέν ποτ' εἴπης αὐτὸς ἐς θεοὺς ἔπος,

tributive genitive is a proper name, the article is sometimes omitted, *e.g.* Her. II. 106, ὁ Αἰγύπτου βασιλεὺς: and θεοί, βροτοί, considered as proper names, came to have the same privilege; *e.g.* v. 664, ἡ βροτῶν παροιμία.

119 προνούστερος.] 'More prudent;' not, indeed, πολύμητις, intellectually subtle, like Odysseus; but distinguished by sound common sense and moderation. Cf. II. VII. 288, where Hector, proposing an adjournment of combat, appeals to the good sense of Ajax:—Αἶαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βόην τε, | καὶ πινυτήν—'and understanding.' But in another place (II. XIII. 824) Hector taunts him as Αἶαν ἀμαρτοεπές, βουγαῖε, 'thou blunderer, — thou clumsy boaster.' Ajax was prudent; but he was not clever.

122 ἔμπας, καίπερ, κ.τ.λ.] 'I pity him in his misery, for all that he is my enemy.' ἔμπας with ἐποικτείρω, 'I pity him all the same...' Cf. II. XXIV. 523, ἀλγεα δ' ἔμπης | ἐν θυμῷ κατακείσθαι εἴσομεν, ἀχρύνενοι περ: Pind. N. IV. 59, ἔμπα, — καίπερ (= κεῖ) ἔχει ἄλμᾶ μέσσον, — ἀντίτεινε.

123 συγκατέζευκται.] 'Seeing that he is bound fast to a fearful doom.' Eur. Andr. 98, στερρὸν δαίμον' ᾧ συνεζύγη: Aesch. Ag. 221, ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον.

124 οὐδέν τὸ τούτου, κ.τ.λ.] The pity of Odysseus for Ajax rests upon a broad sense of the uncertainty of human life, and of the possibility that he himself may one day stand in need of sympathy. Cf. vv. 1364 seq. ΑΓ. ἀνωγας οὖν με τὸν νεκρὸν θάπτειν ἔᾱν; ΟΔ. ἐγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἔξομαι, 'I myself will some day need a grave.' It is to this σωφροσύνη that Odysseus owes the favour of Athene: this is the quality to which, at the end of the play, even his enemy renders a tribute of admiration (vv. 1381—1399). On the other hand, an overweening reliance on his personal prowess and on the stability of his fortunes is the ruin of Ajax, bringing upon him the anger of gods and the hostility of men. The moral of the *Ajax* is the superiority of φρόνησις to mere ἀνδρεία.

126 εἶδωλα...σκιάν.] 'Phantoms, —fleeting shadows.' εἶδωλον and σκία are nearly synonymous,—the notion of *unreal* being uppermost in the former,—the notion of *unsubstantial* in the latter. Cf. Aesch. Ag. 812, εἶδωλον σκιᾶς: Soph. Phil. 946, καπνοῦ σκιάν, | εἶδωλον ἄλλως: Plut. de frat. amor. § 3, σκιαί καὶ εἶδωλα φιλίας.

128 αὐτός.] As Ajax did,—of whom two ὑπέρκοπα ἔπη are recorded in vv. 766—775.

μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον  
 ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.  
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν  
 ἅπαντα τὰνθρώπεια· τοὺς δὲ σώφρονας  
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς,

130

## ΧΟΡΟΣ

Τελαμώνιε παῖ, τῆς ἀμφιρύτου

129 μηδ' ὄγκον ἄρῃ, κ.τ.λ.] 'Nor assume pomp at any time.' The notion of ἄρῃς (a var. lect.) would be slightly different: αἰρεσθαι ὄγκον, to take up, assume pomp: αἰρεῖν ὄγκον, to lift up one's pride. Cf. v. 75, *note*.

130 μακροῦ] = μεγάλου. Arist. *Rep.* VI. 4. 3, μακρὰ οὐσία: Empedocles v. 420, μήκιστος πλούτος.

βάθει.] A change of metaphor from βρίθεις. Lobeck once proposed βάρος, comparing Eur. *El.* 1287, καὶ δότῳ πλοῦτος βάρος. But bolder changes of metaphor could be adduced: e. g. Eur. *Med.* 107, νέφος οἰμωγῆς ὡς τάχ' ἀνάψει (kindle).

131 κλίνει τε κἀνάγει.] 'A day can humble and can restore all human things'. For ἀνάγειν, to bring up, 'exalt', cf. Eur. *H. F.* 1333, (Ἡρακλέα) τίμιον ἀνάξει πᾶς Ἀθηναίων πόλις.

134—200. The *Parodos*, or entrance-song—consisting of (1) the anapaestic march, 134—171: (2) a strophe and antistrophe, 172—193: (3) the epode, 194—200. The Chorus usually entered the orchestra in a quasi-military array, disposed either κατὰ ζυγά, in ranks, or κατὰ στοίχους, in files. While entering, they chanted the anapaestic portion of the *Parodos*. This measure suited a slow step, and was used in the military marching songs (Müller *Eumen.* § 16). Three plays of Aeschylus have the anapaestic *parodos*—*Suppl.* 1—30: *Ag.* 40—103: *Eum.* 297—310 (when the Furies, though seen on the stage before, first arrange

themselves in the orchestra). After the time of Aeschylus the formal anapaestic *parodos*, without strophe or antistrophe, occurs less frequently. It is found in no play of Sophocles except the *Ajax*,—probably one of his earliest. Cf. v. 91, *note*.

(Enter the CHORUS of SALAMINIAN SAILORS, followers of *Ajax*, chanting the anapaestic march as they advance towards the thymele.) Vv. 134—200. Son of Telamon, lord of Salamis, we sympathise with thee in good or evil: and now the voices of the Greeks assail thee. Thou art charged with slaying in the past night the herds their spoil. These are the calumnies of Odysseus, and he finds ready listeners. Yes, the great man is a mark for envy, while the small is safe: yet ill would fare the small without the great. But the foolish people are blind to this: and what can we do? If thou wert seen, the chattering slanderers would cower still and dumb. Or can it be that thou hast indeed done this thing under the curse of some angered deity? Thy own nature could never have so prompted. If the gods drove thee to the deed, there is no help for it: a heaven-sent plague will have its way. But if—as we believe—the Greeks slander thee, then up and refute their slander.

134 τῆς ἀμφιρύτου, κ.τ.λ.] 'Holding thy firm throne in the sea-girt isle of Salamis.' ἀμφιρύντος, 'surrounded by water,'—from the spectator's point of view: ἀγχίαλος, 'on the sea,' from the islander's point of view.

Σαλαμίνος ἔχων βάθρον ἀγχιάλου,  
 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω.  
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς  
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,  
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι  
 πτηνῆς ὥς ὄμμα πελείας.  
 ὥς καὶ τῆς νῦν φθιμένης νυκτὸς  
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς  
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ

135

140

'Sea-girt isle' will render the tautology. Lobeck accounts for the epithet ἀγχιάλος by the fact of Salamis being πρὸς γειος,—so close to the mainland as to be considered part of the continental sea-board. But ἀγχιάλος, in poetry, seems to have been a regular epithet for islands generally. See Aesch. *Pers.* 876, καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους | Ἀῆμον Ἰκάρου θ' ἔδος | καὶ Ῥόδον ἡδὲ Κνίδον Κυπρίας τε πόλεις, Πάφον | ἡδὲ Σόλους, Σαλαμῖνά τε.

135 **βάθρον.**] 'Thy firm throne.' Cf. *Phil.* 1000, ἔως ἂν ἦ μοι γῆς τόδ' αἰπεινὸν βάθρον,—where βάθρον gives the idea of rocky Lemnos rising sheer from the waters *in which it stands fixed*,—'this steep isle planted in the sea': *Al.* 860, ὦ πατρίων ἐστίας βάθρον, 'O seat of my father's hearth.'

136 **σὲ...ἐπιχαίρω.**] Cf. *Phil.* 1314, ἦσθην πατέρα τὸν ἄμυν εὐλογούντά σε: αὐτ. *Rhes.* 390, χαίρω δὲ σ' εὐτυχοῦντα: *Il.* XIII. 352, ἦχθετο δαμναμένους: Cf. *Madv. Synt.* § 22.—As Schneidewin points out, the construction with the accus., instead of σοῦ πρᾶσσοντος, was adopted for the sake of closer symmetry with the second and more important clause of the sentence, σὲ δ' ὅταν, κ.τ.λ.

137 **πληγὴ Διός.**] The Chorus learn for the first time from Tecmessa (v. 284) that the charge laid against Ajax is true. At present they try to think that it must be a malicious invention of his enemies.

Of one thing, at least, they feel sure. If Ajax has done this thing, he was not a free agent (v. 183): he was driven to it by the special visitation of Zeus,—or of Artemis,—or of Ares (vv. 172—181). Indeed, the fact of his long inactivity convinces them that he is labouring under *some ἀτη οὐρανία* (v. 196). As to his alleged onslaught, it is a dilemma: Either the hand of the gods was in it, or else the story of the Greeks is a slander.

138 **ἐπιβῇ.**] With poetical accus. Cf. *O. T.* 1300, τίς σε προσέβη μάνα; Eur. *Andr.* 491, ἔτι σε...μετατροπὰ τῶνδ' ἐπεισιν ἔργων.

139 **πεφόβημαι.**] 'And am all afraid.' The perfect sometimes denotes the full existence of an established condition, of which the present tense denotes the beginning: e.g. κέκρᾶγα, I have set up a scream,—am screaming loudly: so λέλακα, τέτριγα, βέβρυχα, δέδοικα, σέσηρα, τέθηπα, μέμονα.

140 **ὄμμα.**] 'Like a winged dove with troubled eyes.'

141 **τῆς νῦν φθιμένης νυκτός.**] Referring in sense to ἐπιβάντ' ὀλέσαι, not to κατέχουσι: 'Even thus, telling of the night now spent, loud murmurs beset us to our shame,—telling how, &c.'

143 **ἵππομανῇ.**] 'Wild with horses',—the horses of the Greek army being turned out to graze on the plains of the Scamander. Cf. Strabo p. 684, τὰ πεδία ὕλομανεῖ: Theophrastus *Hist. Plant.* VIII. 7. 4,



λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν

βοτὰ καὶ λείαν,

ἥπερ δορίληπτος ἔτ' ἦν λοιπῇ,

κτείνουντ' αἰθωνι σιδήρῳ.

τοιούσδε λόγους ψιθυροὺς πλάσσω

εἰς ὧτα φέρει πᾶσιν Ὀδυσσεὺς,

καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν

εὐπίστα λέγει, καὶ πᾶς ὁ κλύων

τοῦ λέξαντος χαίρει μᾶλλον

τοῖς σοῖς ἄχεσιν καθυβρίζειν.

τῶν γὰρ μεγάλων ψυχῶν ἰεῖς

φυλλομανεῖν: Soph. frag. 591 (Dind.), καρπομανής. The analogy of these words,—especially of καρπομανής as used by Sophocles himself,—seems to favour the version of ἵππομανής given above. Two others have been suggested—(1) Lobeck—‘a plain on which horses rage’:—(2) Schol., ‘a plain for which horses are mad.’ Ἴππος λειμωνομανής (like τέττιξ ἡλιομανής, Ar. Av. 1096), would have been a possible expression; but scarcely λειμῶν ἵππομανής.

145 βοτὰ καὶ λείαν.] ‘Flocks and spoil’=‘flocks and herds’: see v. 54, note on λείας.—βοτὸν especially of small stock, e. g. a sheep,—κτησίῳ βοτοῦ λάχνη, Trach. 690: a sucking-pig, νεόθηνον βοτόν, Aesch. Eum. 428.

146 λοιπῇ]=ἄδατος, v. 54.

148 λόγους ψιθυροῦς.] ‘Whispered slanders’. So ψιθυριστής, N. T. Cf. Iuv. IV. 110, *lenius iugulos aperire susurro*, ‘to slit windpipes with the fine edge of slander.’

150 νῦν.] i. e. since the award of the arms of Achilles to Odysseus, which supplied a possible motive for the onslaught of Ajax upon the herds. In the absence of a discoverable motive, so strange an accusation would have obtained no credence.

151 καὶ πᾶς ὁ κλύων, κ.τ.λ.] ‘And each new hearer revels more than his informant in insolent tri-

umph at thy woes:’ i. e. the slander *mobilitate viget viresque acquirit cundo* (Aen. IV. 175). As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident.

153 ἄχεσιν.] Dative of the object at which triumph is felt: so χαίρειν, ἀθυμεῖν τινί, κ.τ.λ.: Madv. Synt. § 44 a.—καθυβρίζειν is also construed (1) with accus. of person or thing insulted: (2) with genitive of person.

154 τῶν γὰρ μεγάλων, κ.τ.λ.] ‘Yes, let one point his shaft against a great spirit, and he will not miss: but were a man to say the like of me, he would gain no belief.’ The contrast primarily intended is not between a high-souled and a mean-spirited man, but simply between a chief, βασιλεὺς, and one of the λαός. The designation of the chief as μεγάλη ψυχή is, however, thoroughly Homeric. In an age of military aristocracies a lofty and somewhat arrogant courage was considered the special attribute of Zeus-cherished chiefs. Thus in the poems of the oligarch Theognis (circ. 550 B. C.) the democrats of Megara are called, not merely κακοί, but δειλοί.

154 ἰεῖς.] With genitive of the thing aimed at: cf. Ant. 1234, τοξεύει ἀνδρὸς τοῦδε. So στοχάζεσθαι, and in Homer ἀκοντίζειν, δίστενεῖν, τιτύσκεσθαι.

οὐκ ἂν ἁμάρτοι· κατὰ δ' ἂν τις ἐμοῦ  
 τοιαῦτα λέγων οὐκ ἂν πείθοι.  
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει. |  
 καίτοι σμικροὶ μεγάλων χωρὶς  
 σφαλερὸν πύργου ῥῦμα πέλονται·  
 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν  
 καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.  
 ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους  
 τούτων γνώμας προδιδάσκειν.  
 ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,  
 χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'  
 ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.

155 ἁμάρτοι.] Sc. *τις*, supplied from the next clause. The subject might however have been supplied from the participle *λέγων*: cf. Hes. *Opp.* 12 (quoted by Lobeck), *εἰσι δὺν* (*ἔριδες*)· *τὴν μὲν κεν ἐπαινήσειε νοήσας*, | *ἢ δ' ἐπιμωμητῇ*.

ἐμοῦ.] Sc. *ἀνδρὸς δημότου*.

157 τὸν ἔχοντα.] 'The powerful.' Cf. Eur. *Suppl.* 240, *οἱ δ' οὐκ ἔχοντες*...*ἐς τοὺς ἔχοντας κέντρ' ἀφιάσιν κακά*.

φθόνος.] Cf. Pind. *N.* VIII. 21, *ὄψον δὲ λόγοι φθονεροῖσιν· ἄπτεται δ' ἐσλῶν αἰεὶ, χειρόνεσσι δ' οὐκ ἐρλξει*.

159 σφαλερὸν πύργου ῥῦμα.] 'A slippery garrison for the walls';—*πύργοι*, the towers on city walls, Eur. *Hec.* 1209, *πέριξ δὲ πύργος εἶχ' ἐτι πτόλιω*. This is better than taking *πύργου ῥῦμα* to mean 'a defending tower', like *ἀσπίδος ἔρῦμα*, Eur. *I. A.* 189.

160 μετὰ γὰρ μεγάλων, κ.τ.λ.] 'For best will prosper small leagued with great, and great served by less.' *μετὰ*—the great men are to lend their countenance and protecting guidance; *ὑπὸ*—the small men are to do the work. Schneidewin quotes Plat. *Legg.* X. p. 902 D, *οὐδενὶ χωρὶς τῶν ὀλίγων καὶ σμικρῶν πολλὰ ἢ μεγάλα· οὐδὲ γὰρ σμικρῶν τοὺς μεγάλους φασὶν οἱ λιθόλογοι λίθους εὖ κείσθαι*.

163 προδιδάσκειν.] To teach *grau-*

*dually*,—advancing from maxim to maxim:—"tis hopeless to lead the foolish from precept to precept of these truths." The chorus have enunciated four *γνώμαι* in succession, viz. (1) vv. 154—6: (2) v. 157: (3) vv. 158—9: (4) vv. 160—1. The compound *προδιδάσκειν* is appropriate to this series of maxims. Cf. Plat. *Gorg.* p. 489 D, *πραότερόν με προδιδάσκει, i. e.* 'instruct me more gently and gradually': *id. Euthyd.* p. 302 C, *εὐφήμει τε καὶ μὴ χαλεπῶς προδιδάσκει*: Soph. *Phil.* 538, *ἐγὼ δ' ἀνάγκη προῦμαθον στέργειν κακά*,—*i. e.* 'necessity has slowly taught me to acquiesce in evils.'

164 τοιούτων, κ.τ.λ.] 'So foolish are the voices that assail thee.' Cf. v. 218, *τοιαῦτ' ἂν ἴδοις...σφάγια*,—(Ajax has gone mad)—'In proof of it, thou mayest see victims,' &c.: v. 251, *τοίαν ἐρέσσουσιν ἀπειλὰς, κ.τ.λ.*: (it is time for flight): 'so angry are the threats they ply,' &c.: v. 562, *τοῖον...φύλακα λείψω, κ.τ.λ.* (thou wilt be safe), 'so trusty a guardian will I leave thee.'

166 σοῦ χωρὶς.] Vexed by reports which they believe to be false, but cannot disprove, the Chorus are anxious to draw forth Ajax from the sullen retirement in which he had remained since the award of the arms. He, at any rate, could authoritatively deny the charge; and



ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,  
 παταγούσιν ἄπερ πτηνῶν ἀγέλαι·  
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες  
 τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης,  
 σιγῇ πτήξειαν ἄφωνοι.

170

στροφή.

ἡ ῥά σε Ταυροπόλα Διὸς Ἀρτεμις,

would overawe the slanderer by the majesty of his presence.

167 ἀλλ' ὅτε γὰρ δὴ, κ.τ.λ.] 'But indeed (ἀλλὰ γάρ) so soon as (ὅτε δὴ) they have escaped thine eye, they chatter like flocking birds: but shouldst thou appear, that instant, awed by the mighty vulture, they would cower still and dumb.' The phrase ἀλλὰ γάρ is elliptical:—'But (ἀπαλέξασθαι οὐ δυνατόν ἐστι); for they chatter, &c. Cf. Plat. *Apol.* p. 20 C, ἐγὼ γοῦν ἡβρυνόμην ἂν εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι,—'but the fact is I don't: i.e. ἀλλ' (οὐχ ἁβρυνόμην). Compare *at enim*. Three other views of the passage require notice:—(1) Porson:—σ' ὑποδείσαντες, referring ἀλλὰ to πτήξειαν ἂν, and making ὅτε γὰρ... πτηνῶν ἀγέλαι a parenthesis.—(2) Schneidewin, omitting the words δ' ὑποδείσαντες:—ἀλλὰ—ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν παταγούσιν ἅτε πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν (ἀποδρᾶσαι)—πτήξειαν ἂν, κ.τ.λ.—(3) Lobeck retains δ' ὑποδείσαντες, but refers ἀλλὰ to πτήξειαν ἂν, and regards δέ as inserted 'vel ad redordendum ἀλλά, vel ob interpositum παταγούσι: i.e. ἀλλὰ—(ὅτε γὰρ δὴ... ἀπέδραν... παταγούσι.)—μέγαν αἰγυπιὸν δ' (δέ resuming ἀλλά—'but, I say') ὑποδείσαντες... πτήξειαν ἂν.

171 σιγῇ... ἄφωνοι.] 'Still and dumb,'—σιγῇ implying hushed, motionless awe. Cf. Pind. *P.* IV. 100, ἔπταξαν δ' ἀκίνητοι σιωπᾷ (the heroes at Medea's words).

172—181. Metres of the strophe:—

V. 172. ἡ ῥὰ σέ | ταυροπόλ|ᾱ διὸς|  
 ἀρτέμις|: dactylic tetrameter.

V. 173. ὦ μέγαλ|ᾱ φᾶτις|ω|: dactylic dimeter hypercatal.

V. 174. ματῆρ|αἰσχῦν|ᾱς ἔμ|ας|: trochaic dimeter catal.

V. 175. ὠρᾶσ|ῆ πᾶν|δᾶμ||οὺς ἔπ|  
 βοὺς ἄγῆλ|ᾱιᾶς|: iambic penthemimer: dactylic trimeter.

V. 176. ἡ ποῦ|κ.τ.λ. Iambic trimeter.

V. 177. ἡ ῥὰ κλύτ|ῶν ἐνᾶρ|ων||: dactylic dimeter hypercatal.

V. 178. ψευθεῖσ|ᾱδῶρ|οις||εἰτ ἑλᾶφ|  
 ἡβόλ|ῃς|: iambic penthemimer, —dactylic dimeter hypercatal.;—forming together the verse called *ιαμβέλεγος*.

V. 179. ἡ χᾶλκ|ᾱδῶρ|αξ|κ.τ.λ.: the same.

Vv. 180, 1. μῶμφᾶν | ἔχων | κ.τ.λ.: the same.

V. 182. μαχᾶν|αἰς ἔ||τισᾶτῶ | λῶ-  
 βᾶν: trochaic dipodia: dactylic dimeter.

172—181. Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity? Of his own accord he would never have done it. But an irresistible doom may have coerced him.

172 ἡ ῥὰ.] 'Can it be, *after all* (ῥα),—'can it be in truth,'—that a god impelled thee?—*ῥα* serving to give a *thoughtful* tone to the question, by suggesting a foregone train of reflection that has led up to it.

Ταυροπόλα Διὸς Ἀρτεμις.] 'The Tauric Artemis, child of Zeus.' Ταυροπόλα ('managing, i.e. 'riding on,' a bull, as Artemis is represented

ὦ μεγάλη φάτις, ὦ  
 μᾶτερ αἰσχύνας ἐμᾶς,  
 ὥρμασε πανδάμους ἐπὶ βούς ἀγελαίας,  
 ἢ πού τινος νίκας ἀκάρπτου χάριν,  
 ἢ ῥα κλυτῶν ἐνάρων  
 ψευθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις;

175

in some of the Tauric coins) here = *Ταυρικῇ*. According to the ancient Attic legend, the orgiastic worship of the 'Tauric' Artemis was brought to Attica by Orestes and Iphigenia. They landed at Halae Araphenides on the E. coast, and there deposited the ancient image (*ξείανον*) of the goddess which they had brought from the Chersonese. A temple of Artemis Tauropolos at Halae Araphenides is noticed by Strabo (IX. 399). At the neighbouring Brauron the kindred worship of Artemis Brauronia was established. The *Tauri* of the Chersonese had from ancient times worshipped a virgin goddess called Oreiloche (Ammian. Marcell. XXII. 8, 34), to whom they sacrificed strangers landing on their shores. This goddess they identified with Iphigenia (Her. IV. 103). The only historical evidence for the epithet 'Taurica' of Artemis being derived from the Tauri of the Chersonese refers to a comparatively late period. A Dorian colony from Heraclea in Pontus (itself founded in 550 B.C.) took possession (probably about 500 B.C.) of the small peninsula, thence known as the 'Heracleotic,' on the W. coast of the Tauric Chersonese. They identified the Tauric cult of Oreiloche with the worship of Artemis, to whom they gave the title 'Taurica,' and built a temple on the headland thence called Parthenium (Strabo, p. 308). But in Attica and other ancient seats of this worship the epithet *ταυρικῇ* may originally have referred merely to the prominence of blood-offerings in an orgiastic ritual of Artemis. She is mentioned here as the possible instigator of the onslaught, since it had

provided her with her favourite sacrifice,—the blood of bulls (v. 297).

**Ταυροπόλα.]** For the form, cf. *πολυφόρβη*, Hes. *Theog.* 912; 'Ιπποσβα, Pind. *O.* III. 47; Γοργοφόνη, Eur. *Ion*, 1478.

**Διός.]** '(Daughter) of Zeus.' This was the usual form in legal or public documents, *e.g.* *Δημοσθένης Δημοσθένους Παιανιεύς μαρτυρεῖ*, κ.τ.λ. Cf. v. 952, *Ζηνὸς ἡ δεινὴ θεός*. But vv. 401, 450, ἡ Διός.

173 ὦ μεγάλη φάτις, κ.τ.λ.] Parenthetical—(O the dread rumour, parent of my shame!)

176 ἀκάρπτου χάριν.] Cf. Eur. *I. T.* 566, *κακῆς γυναικὸς χάριν ἀχαρὶν ἀπώλετο*.—Schneidewin *ἀκάρπτως* χάριν, comparing *ἀνήκοος*, *ἐξαρνος*, *φύξιμος* with the accusative.

177 ἢ ῥα.] 'Or else.' Hermann suggested *ἦρα* (= *ἐνεκα*), on the ground that, though ἢ ῥα is frequent in questions, no example can be found of ἢ ῥα in the second clause of a sentence. But at least the meaning of ῥα affords no reason against its being so used.

**ἐνάρων.]** The two clauses—*νίκας ἀκάρπτου χάριν* and *ἐνάρων ψευθεῖσα*,—contemplate two distinct cases. Ajax may have omitted after a victory to honour Artemis with sacrifice (*νικητήρια θύειν*) on behalf of those who had fought under his command. Or he may have broken a private compact between himself and the goddess,—a vow of arms or other spoil, made on his own account when going into battle.

178 εἴτε.] *ἤ...εἴτε*: cf. Eur. *Alc.* 114, *ἢ Δυκίας | εἴτ' ἐπὶ τὰς ἀνδρῶν | Ἀμμωνιδᾶς ἔδρας*: Plat. *Legg.* IX. p. 862 D, *εἴτε ἔργοις ἢ λόγοις*.

**ἐλαφηβολίαις.]** Causal dative:

ἢ χαλκοθώραξ ἢ τιν' Ἐνυάλιος  
μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις  
μαχαναῖς ἐτίσατο λῶβαν;

180

ἀντιστροφῇ.

οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,  
παῖ Τελαμῶνος, ἔβας

183

τόσσον ἐν ποίμναις πίτνων

185

ἦκοι γὰρ αὖ θεία νόσος· ἀλλ' ἀπερύκοι

Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, fearing the Athenians on account of what had occurred.—*Madv. Synt.* § 41.

ἀδώροις.] '(Deer slain) without a thank-offering.'—Hermann: 'Consentiunt et libri et scholiastae in lect. ψευθεῖσα δώροις:' i.e. 'deceived by, through,—in the matter of,—gifts of spoils.'

179 ἦ...ἦ.] i.e. ἦ Ἐνυάλιος—ἦ ἐτίσατο; 'or Enyalios—can he have...?' The ἦ is awkward and probably wrong. The sense would lead us to conjecture δῆ,—'or was it then' ('to make a last guess').—Several remedies have been suggested:—(1) Lobeck, ἦντινα,=ἦντινασούν: cf. Plat. *Hipp. Ma.* p. 282 D, πλεόν ἀργύριον ἀπὸ σοφίας ἐργασται ἢ ἄλλος δημιουργὸς ἀφ' ἧστινος τέχνης:—(2) Hermann, Elmsley, Wunder, εἶτιν': i.e. μομφὰν ἔχων, εἶτινα εἶχεν. Cf. Xen. *Anab.* V. 3. 4, οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολεμίων...καὶ εἴ τις νόσῳ. (3) Schol. ἦ, distinguishing Χαλκοθώραξ, Ares, from Ἐνυάλιος. (4) Schneide-  
win sol.

Ἐνυάλιος.] From Ἐνύω, *Bellona*, comes the adjective ἐνυάλιος, —in Homer, sometimes an epithet of Ares,—sometimes another name for him (compare *Il.* xx. 38 and 69). In later poets Enyalios is a distinct deity, son of Ares and Enyo. See Ar. *Pax* 457, Ἀρεὶ δὲ μή;...μῆδ' Ἐνυαλίῳ γε; The oath of the ephebi ran in the names of Ἀγρᾶνλος, Ἐνυάλιος, Ἀρης, Ζεὺς. Here, Enyalios is spoken of as favouring the Greeks; whereas the Homeric *Ares* inclined to the Trojans (*Il.* xx. 38). In

Salamis, the island of Ajax, a yearly sacrifice was offered by the Athenian archon polemarch to Artemis Agrotera, and to Enyalios in a chapel sacred to him (Plut. *Vit. Sol.* c. 9).

180 μομφὰν...δορός.] 'Resenting slight to his aiding spear:' i.e. having helped Ajax in battle, and received no sacrifice or offerings in return.

ξυνοῦ.] Cf. Eur. *Tro.* 58, πρὸς σὴν ἀφίγμαι δύναμιν, ὥς κοινὴν λάβω: Soph. *O. C.* 632, δορυξενος | κοινῇ... ἐστία.

δορός.] 'Angry 'about' his spear: *Ant.* 1177, πατρὶ μηνίσας φόνου.—*Madv. Synt.* § 61 b. i.

ἐννυχίοις μαχαναῖς.] 'Nightly wiles,' i.e. subtle and malignant promptings, visiting Ajax at dead of night, and beguiling him into his fatal attempt.

183 οὐ ποτε γὰρ...πίτνων.] 'For never of thy own heart, son of Telamon, canst thou have gone so far astray as to fall upon the flocks.—φρενόθεν γε, *sponde tua*,—of your own unbiassed choice,—unstimulated by solicitation or impulse from without. Others join φρενόθεν ἐπ' ἀριστερά, to the leftward of your mind: but φρενόθεν =, not φρενός, but ἐκ φρενός: and γε seems decisive for taking φρενόθεν alone.

ἐπ' ἀριστερά...ἔβας.] i.e. οὕτω σκαῖς ἀν' ἐφάνης. Aesch. *P. V.* 902, ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μαργφ.

185 τόσσον...πίτνων.] =τόσσον... ὥστε πίτνειν. Cf. *Ant.* 752, ἡ κάπα-  
πειλὼν ὧδ' ἐπεξέρχει θρασύς;

186 ἦκοι γὰρ αὖν...φάτιν.] 'The



καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.

εἰ δ' ὑποβαλλόμενοι

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,

ἢ τὰς ἀσώτου Σισυφιδᾶν γενεάς,

μὴ μὴ μ', ἀναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις

ὅμμ' ἔχων κακὰν φάτιν ἄρη.

190

193

fact of your having slain the flocks would prove nothing against your native disposition: for the visitation of madness must come, if the gods so will it; and that can pervert the very best disposition. If, however, this story is a mere slander invented by the Greeks, then may both Zeus and Phoebus shield you from their malice.'

ἦκοι ἄν.] 'Must come:' cf. v. 88, μένομι' ἄν, 'remain I must.'

187 Ζεὺς.] Since from Zeus came φῆμαι, those mysterious rumours which originate no one can tell how — κληδόνες (Aesch. *P. V.* 494), ominous sounds — δμφαί, divine utterances or intimations. Cf. *Il.* VIII. 250 (when, in answer to the prayer of Odysseus, Zeus has sent an eagle), ἐνθα Πανομφαίῳ Τηνὶ ῥέζεσκον Ἀχαιοί, 'to Zeus, who speaks in every sign.' Cf. v. 824 seqq.

Φοῖβος.] Ἀσ' Ἀποτροπῆαιος — Ἀλεξικακός — Προστατήριος.

188 εἰ δέ, κ.τ.λ.] The chorus have briefly considered the possibility of Ajax having done the deed in madness (vv. 172—187). They now revert to their original belief that he has not done it at all. This belief is implied by the use of *εἰ* with indicative:— 'but seeing that they are only slandering thee... arise,' &c.

ὑποβάλλομενοι.] 'Fathering their own lies upon thee': lit., 'substituting' (falsehood for truth) — suggesting false charges. Eur. *Alc.* 639, μα-στῶ γυναικὸς σῆς ὑπεβλήθη λάρθα: Soph. *O. C.* 794, τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα, 'suborned.'

189 κλέπτουσι μύθους.] 'Spread furtive rumours:' cf. *El.* 37, κλέψαι ... ἐνδίκους σφαγὰς, 'to snatch lawful vengeance by stealth.'

βασιλῆς.] Old Attic for βασιλεῖς: cf. Πλαταιῆς (Thuc.) &c.

190 ἦ ... γενεάς.] *i. e.* βασιλῆς. Schneid. ἡ τὰς, κ.τ.λ.

Σισυφιδᾶν.] Anticleia, the mother of Odysseus, was with child by Sisyphus when she married Laertes; cf. *Phil.* 417, where Odysseus is called οὐμπόλητος Σισύφου Λαερτίῳ, 'the son of Sisyphus, put off upon Laertes.' Sisyphus, king of Corinth — ὁ κέρδιστος γένετ' ἀνδρῶν (*Il.* VI. 153) — appears in early legends as the son of Aeolus, but in later, as the son of Autolycus, ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρκῳ τε. (*Od.* XIX. 395.) Both Laertes and Autolycus traced their descent from Hermes, — ὃς γε φηλητῶν ἀναξ, αὐτ. *Rhes.* 217. According to the legend, the dynasty of the Sisyphids was overthrown by the Heraclid Aletes, shortly after the return of the Heraclidae, — when Corinth, previously Aeolic, became Dorian.

191 μὴ με... φάτιν ἄρη.] 'Do not win an evil name to my reproach.' μὴ με κακὰν-φάτιν-ἄρη = μὴ με διαβάλης, αὐτὸς διαβαλλόμενος. Cf. *El.* 123, τάκεις-οἰμωγὰν (= οἰμώξεις) Ἀγαμέμνονα: Aesch. *Suppl.* 528, γένος νέωσον-εὐφρον'-αἶνον = εὐφρόνως αἶνε: *ib.* 627, μήποτε κτίσαι-βοὰν μάχλον Ἀρη = μήποτε βοᾶν Ἀρη. Cf. Madv. *Synt.* § 26 δ. Dindorf and Lobeck understand an elision of μοι. It is improbable that such an elision was ever admitted, except in οἰμοι. The passage *Phil.* 782, δέδοικα μὴ μ' ἀτελῆς εὐχή, is easily explained by the ellipse of a verb governing the accus., (*c. g.* μένην or προλίπη,) the abruptness suiting the speaker's agitation.

κλισίαις.] Dative, since ὅμμ' ἔχων = ὅμμ' ἐπέχων.

ἐπῳδός.

ἀλλ' ἄνα ἔξ ἑδράνων, ὅπου μακραίωνι  
στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ  
ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις  
ἀτάρβητος ὀρμάται  
ἐν εὐανέμοις βάσσαις,

195

194—200. The ἐπῳδός, or sequel, in a lyric passage, to the regular ᾠδή of strophe and antistrophe. Dionysius Halicarn., *Περὶ συνθέσεως ὀνομάτων*, c. xix.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστροφῶν τὰς αὐτὰς ἀγωγὰς ('measures') φυλάττειν ... περὶ δὲ τὰς καλουμένας ἐπῳδοὺς ἀμφοτέρω (μέλος and ῥυθμόν) κινεῖν ταύτ' ἔξεστι.

Metres of the epode :—

V. 194. ἀλλ' ἄνᾱ | ἐξ ἑδράν[ων] || ὅπ[ο]υ | μακρά[ι]ων || : dactylic dimeter hypercatalectic: iambic tripodia.

V. 195. στηρί[ζε]ι | ποτὲ | τᾷδ' || ἀγ[ων] | ἰῶ | σχολᾷ || : the same.

V. 196. ἄτᾱν | οὐράν[ι]αν || φλέγ[ων] | ἐχθρῶν δ' | ὕβρις | : the same.

V. 197. ἀτάρβη[τος] ὀρμά[ται] | : bacchiac: epitritus. (ἐπίτριτος = 'in the ratio of 4 to 3': i. e. made up of a spondee, = 4 metrical 'times,' and a trochee or iambus, = 3 'times.')—An 'antispastic' verse: (ἀντισπαστός, 'drawn in opposite directions',—a foot compounded of an iambus and a trochee, e. g. ἄμαρτημά.)

V. 198. ἐν | εὐανέμοις | βάσσαις | : choriambus and spondee, preceded by *en* as ἀνάκρουσις or 'backstroke,' (preparatory to the rhythm getting under weigh).

ἐπᾱντῶν | κᾱχᾱζόντων | : the same as v. 197.

V. 199. γλῶσσ[αις] βᾱρὺ[αλγ]ή[της] | : same as v. 198, ἐν | εὐανέμοις βάσσαις.

V. 200. ἔμ[οι]δᾱχὸς ἔστ[ι] | ἄκ[εν] | : the same.

194 ὅπου... ποτέ.] *ubicunque tandem*:—i. e. in whatever part of the κλισία or its precincts.—It would

be wrong to join στηρίζει ποτέ, in the sense 'You have long been brooding': for ποτέ always refers to some particular point in time, and could not alone express indefinite duration: e. g. ἀεὶ ποτε means, 'at any given moment from time immemorial'—as we say, 'any time these hundred years': μέθες ποτέ, 'release me sometime or other'—i. e. 'at last'. But στηρίζει ποτέ could not stand for ἀεὶ ποτε στηρίζει.

195 ἀγωνίῳ σχολᾷ.] 'This pause' of many days 'from battle':—Ajax having shewn his sense of injury as Achilles does in the *Iliad*—by absentsing himself from the battlefield, and leaving the Greeks to repent at leisure.

196 ἄταν οὐρανίαν φλέγων.] 'Inflaming the heaven-sent plague'. The Chorus, in using this phrase, do not assume that Ajax is labouring under a madness which has impelled him to slay the herds. But they regard the fact of his prolonged seclusion and despondency as a proof that some malign influence is working upon him. Some god is preparing his ruin by inflaming his resentment. He must arise and shake off the spell.

οὐρανίαν.] 'Heaven-sent'. Others render—'making the flame of ruin blaze up to heaven'—like Aesch. *Suppl.* 788, ἴψε δ' ὀμφᾶν οὐρανίαν; and perhaps *Pers.* 574, ἀμφοῖσιν οὐρανὶ ἄχη. On the other hand, in *Soph. Ant.* 418, τυφῶς ἀείρας σκηπτὸν, οὐράνιον ἄχος,—οὐρ. ἄχος apparently = θέλαν νόσον just before (v. 421).

198 εὐανέμοις βάσσαις.] 'Breezy glens.' Even as an epithet of the



ἀπάντων καχαζόντων

199

γλώσσαις βαρυαλήτης.

ἐμοὶ δ' ἄχος ἔστακεν.

200

## ΤΕΚΜΗΣΣΑ

Ἰναὸς ἀρωγὸν τῆς Αἴαντος,

γενεᾶς χθονίων ἀπ' Ἐρεχθιδῶν,

sea, or of a harbour (Eur. *Andr.* 746), εὐήμερος was more than a mere equivalent for νήμερος. In Theocritus (XXVIII. 5), πλόος εὐήμερος means not 'a voyage without wind,' but 'a voyage with gentle winds.' And here the meaning must surely be 'cool, breezy glens,' rather than (as others take it) 'windless glens.' Cf. *Od.* XIX. 432, πτόχες ἡμεμβέσαι. For βάσσαις, cf. *Il.* XXI. 449, Ἴδης ἐν κνημοῖσι πολυπτύχου ὕληέσης.

200 ἔστακεν.] Stands fixed,— 'passes not away.' Lucian *Dea Syria* c. 6, καὶ σφίσι μεγάλα πένθεα ἔσταται. Cf. *V.* 1084, ἀλλ' ἑστάτω μοι καὶ δεός.

201—595. This passage forms the ἐπεισόδιον πρῶτον. See Arist. *Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in the *Ajax* three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 201—595: στάσιμον πρῶτον, 596—645: (2) δεύτερον, 646—692: στάσιμον δεύτερον, 693—718: (3) τρίτον, 719—1184: στάσιμον τρίτον, 1185—1222.

201—262. This passage forms a κομὸς: see Arist. *Poet.* 12. 25, κομὸς δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: 'the Commos is a joint dirge, by the chorus, and from the stage'—i. e. between the chorus at the θυμέλη and the actor on the λογεῖον.

Enter TECMESSA from the interior of the tent.—Vv. 201—262. *T.* Mariners of Ajax, sons of the Erech-

theidæ, sorrow is our portion who love the house of Telamon: Ajax lies vexed with a turbid storm of frenzy.—*Ch.* And what deed of his has thus troubled the stillness of the past night?—*T.* In his madness he has been disgraced forever:—heaped within the tent thou mayest see the victims he has butchered.—*Ch.* Then the Greeks say true—and he—what can save him?—will they spare the slaughterer of their flocks?—*T.* Alas—thence, then—from the public pastures—came the captives that he tormented—scourged— butchered!—*Ch.* Nothing remains for us but shame and flight—the Atreidæ threaten us fiercely—we shall be stoned to death by our master's side, whom a dire fate sways.—*T.* It sways him no longer: like a south gale, keen and short, his rage abates. And now he has the anguish of looking upon his own wild work.

201—233. Tecmessa comes to tell the Chorus that Ajax has gone mad, and has wreaked his madness on some cattle which he brought to the tent. But she does not know that he stands accused of an on-slaught on the public flocks and herds. The Chorus perceive from her tidings that the current rumour is true: and Tecmessa learns from them that Ajax has incurred—not merely the disgrace of fatuous violence—but peril from the anger of the Greeks.

201 ἀρωγοί.] 'Mariners' of the ship of Ajax. Cf. vv. 356, 565.

202 γενεᾶς... Ἐρεχθιδῶν.] 'Of

ἔχομεν στοναχὰς οἱ κηδόμενοι  
 τοῦ Τελαμῶνος τηλόθεν οἴκου.  
 νῦν γὰρ ὁ δεινὸς μέγας ὤμοκρατῆς  
 Αἴας θολερῶ  
 κεῖται χειμῶνι νοσήσας.

205

## ΧΟΡΟΣ

τί δ' ἐνήλλακται τῆς ἡρεμίας  
 νύξ ἦδε βάρος;  
 παῖ τοῦ Φρυγίου Τελεύαντος,

210

lineage sprung from (ἀπό, sc. ἡκού-  
 σης ἀπό) the Erechtheidæ of the soil.  
 For genitive γενεᾶς, cf. *Il.* XIX. 104,  
 ἀνὴρ...τῶν ἀνδρῶν γενεῆς: Plato *Prot.*  
 p. 316 B, Ἀπολλοδώρου υἱός, οἰκίας  
 μεγάλης.—*Madv. Synt.* § 54 c.

Ἐρεχθεῖδων] = Ἀθηναίων,—like  
 the titles Κεκροπίδαι,—παῖδες Ἡφαίσ-  
 στου,—παῖδες Κραναοῦ, or Κραναοί,  
 —etc. Similarly the Thebans are  
 Καδμεῖοι, the Argives Ἰναχίδαι.—  
 Ἐρεχθεύς (ἐρέχθω, to rend) or Ἐρι-  
 χθόνιος, was a name borne by two  
 Attic heroes, first distinguished by  
 Plato (*Critias* p. 110 A),—Κέκρο-  
 πὸς τε καὶ Ἐρέχθεις καὶ Ἐριχθονίου.  
 Erechtheus I. figures in legend  
 as the son of Hephaestus and  
 Ge and father of Pandion: he  
 was reared by Athene—instituted  
 the Panathenaea in her honour—  
 and built her temple on the Acro-  
 polis. Erechtheus II., his grandson,  
 was represented as the father of  
 Cecrops, and as having instituted  
 the worship of Demeter.—Salamis  
 was independent till about 620 B.C.,  
 when it became subject to Megara.  
 In 600 B.C. a war for its possession  
 broke out between the Megarians  
 and Athenians. The belligerents  
 finally referred the question to  
 Sparta, when Salamis was adjudged  
 to Athens and became an Attic  
 deme.

χθονίων] = αὐτοχθόνων. Cf. *O. C.*  
 947, Ἄρεος...πάγον | ἐγὼ ξυνόδη χθό-  
 νιον δυν',—i. e. ἐγχώριον. Hesych.

s. v. quotes χθονίους Ἰναχίδας from  
 a tragic poet.

204 τηλόθεν.] ὁ τηλόθεν οἶκος =  
 ὁ τῆλε οἶκος: cf. *Trach.* 315, γέν-  
 νημα τῶν ἐκείθεν = τῶν ἐκεῖ: *ib.* 601,  
 ταῖς ἔσωθεν ξέναις = ταῖς ἔσω.

205 νῦν γάρ, κ.τ.λ.] i. e. ὁ  
 πρόσθε δεινός, κ.τ.λ., νῦν...κεῖται.

ὤμοκρατῆς.] 'Rugged:' lit.,  
 'crude, untamed in strength.' Cf.  
 v. 548, ὦμοι τρόποι: v. 931, ὠμό-  
 φρων.

206 θολερῶ...νοσήσας.] 'Strick-  
 en with a turbid storm of frenzy'.  
 νοσήσας, in an announcement of the  
 calamity, is more forcible than νο-  
 σῶν.

208 τί δέ...βάρος.] 'And by what  
 heavy chance has the night been  
 varied from its wonted stillness?'  
 The Chorus, informed that Ajax is  
 mad, next inquire how that mad-  
 ness has manifested itself. 'And  
 by what act, done in the frenzy that  
 you speak of, has he caused so great  
 a commotion? What is this deed  
 of which the Greeks are talking?'

ἡρεμίας.] Hermann, Lobeck,  
 and Wunder, τῆς ἀμερίας: i. e. τί τῆς  
 ἡμερίας (ὥρας) ἡ νυκτερινὴ ἐνήλλα-  
 κται; Schneidewin, εὐμαρίας.

209 βάρος.] ἐνήλλακται βάρος  
 = ἐνήλλ. βαρεῖαν ἐναλλαγὴν. Cf.  
*Trach.* 982, βάρος ἀπλετον ἐμμέμο-  
 νεν φρήν = βαρυτάτην μέριμναν με-  
 μιμνῆ.

210 Τελεύαντος.] Called Teu-  
 thras by later poets. Cf. v. 488.

λέγ', ἐπεὶ σε λέχος δουριάλωτον  
στέρξας ἀνέχει θούριος Αἴας·  
ὥστ' οὐκ ἂν αἰδρις ὑπείποις.

## ΤΕΚΜΗΣΣΑ

πῶς δῆτα λέγω λόγον ἄρρητον;  
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει·  
μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς  
νύκτερος Αἴας ἀπελωβήθη.  
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον  
χειροδάκτα σφάγι' αἰμοβαφῇ,  
κείνου χρηστήρια τάνδρος.

215

220

**Φρυγίοιο.]** Porson (*ad Hec.* 120) quotes the verse as παῖ τοῦ Φρυγίου σὺ Τελεύταντος. Lobeck and Wunder read Φρυγίου Τελεύταντος (quasi Τελλεύταντος): cf. Aesch. *Theb.* 542, Παρθενόπαιος Ἀρκάς: *ib.* 483, Ἰππομέδοντος σχῆμα: Soph. *frag.* 785, Ἀλφεισίβοιαν.—Dindorf, on Φρυγίοιο, remarks that Euripides uses the Ionic termination even in senarii: *frag. Archelai* 2, δς ἐκ μελαμβρότοιο πληροῦται θέρει | Αἰθιώπιδος γῆς.

**211 λέχος δουριάλωτον.]** 'A spear-won consort'—a prisoner of war, adjudged to the conqueror as a slave, (νῦν δ' εἰμι δούλη, v. 489), and chosen by him to be his concubine (ὁμύνετις, v. 501), as opposed to κουριδίη ἄλοχος. Cf. Eur. *El.* 479, ἀνακτα....ἐκaves....Τύνδαρι, | σὰ λέχεα,—'thy spouse.'

**212 στέρξας ἀνέχει.]** Literally, 'having formed an attachment to thee, upholds thee'—i. e. 'is constant in his love to thee.' Cf. *Od.* XIX. 111, δς εὐδικίας ἀνέχῃσι—'maintains just judgments.' Eur. *Hec.* 123, βάκχης | ἀνέχων λέκτρ' Ἀγαμέμνων, 'constant to the bed of Cassandra.' Soph. *O. C.* 674, ἀηδὼν τὸν ὠνῶπ' ἀνέχουσα κισσόν,—lit., 'upholding,' i. e. 'steadily patronising,'—'constant to,' the ivy.

**213 ὑπείποις.]** 'Not therefore

without insight wilt thou *hint*:' i. e. although it is not to be expected that you should have *witnessed* the deed of Ajax, you can probably make a good guess at its character.

**216 ἡμῖν.]** *El.* 272, τὸν αὐτοέντην ἡμῖν ἐν κόλτῃ πατρός,—'the murderer—(woe is me).'

**217 ἀπελωβήθη.]** 'Became a wreck'—was marred in mind and ruined in fame. Cf. v. 367, οἶμοι γέλωτος, ὅλον ὑβρίσθην ἄρα, says Ajax—'alas, the ridicule—how have I been *disgraced*.'

**νύκτερος.]** We should have expected—ὁ κλεινὸς Αἴας νύκτερος ἀπελωβήθη. Tecmessa's first intention was to designate Ajax merely as ὁ κλεινός, 'our famous hero:' Αἴας is added by an afterthought, and out of its right place. Cf. v. 573, *note*.

**218 τοιαῦτα.]** Cf. v. 164, *note*.

**σκηνῆς.]** Not necessarily a canvas tent: see Eur. *Ion* 806, σκηνὰς ἐς ἱράς (of a temple): Thuc. I. 89, οἰκλαί...ἐν αἷς ἐσκήνησαν.

**220 σφάγια...χρηστήρια.]** 'Victims...immolated by no hand but his.' *χρηστήρια*,—offerings made on consulting an oracle—brings out more definitely the irony of σφάγια,—in itself a vague word. Cf. Aesch. *Theb.* 219, σφάγια καὶ χρηστήρια|θεοῖσιν ἔρδειν.

## ΧΟΡΟΣ

## στροφή.

οἶαν ἐδήλωσας ἀνδρὸς αἰθονος ἀγγελίαν ἄτλατον οὐδὲ  
φευκτάν,

τῶν μεγάλων Δαναῶν ὑπο κληζομέναν, 225  
τὰν ὁ μέγας μῦθος ἀέξει.

οἶμοι φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ  
θανεῖται, παραπλήκτω χερὶ συγκατακτὰς 230  
κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

221—232. Metres of the strophe:—

V. 221. οἶαν | ἐδήλ||ώσας | ἀνδρὸς||  
αἰθόνος | ἀγγέλι|αν || ἄτλατ|όν ου|  
δὲ φευκτ|αν|: iambic monometer:  
trochaic ditto: dactylic dimeter  
hypercatel.: iambic dimeter catel.

V. 225. τῶν μέγαλ|ων Δανά|ων  
ὑπό | κληζομέν|αν|: dactylic tetrameter hypercatel.

V. 226. τὰν ὁ μέγας | μῦθος ἀέξ|ει|:  
choriambic dimeter hypercatel.

Vv. 227, 8. οἶμοι | φόβοῦμ||αἱ τὸ  
πρόσερπ|όν περὶφάντ||ός ἀνὴρ  
iambic monometer: choriambic  
dimeter: bacchius.

Vv. 229, 30. θανείτ||αἱ παρ᾽ ἀπλήκτ|  
ῳ χερὶ σῦγ|κατὰκτὰς | iambus:  
choriambic dimeter: bacchius.

V. 231. κέλαῖν||οῖς ξίφεσιν| βότᾱ||  
καὶ βότ|ῆρας | ἵπποδ|νώμας|: iambus:  
dactylic dimeter: trochaic  
dimeter.

221 ἀνδρός...ἀγγελίαν.] Thuc.

VIII. 15, ἐς δὲ τὰς Ἀθήνας...ἀγγε-  
λία τῆς Χίου ἀφικνεῖται: v. 998,  
ὁξεῖα γὰρ σου βάεις, κ.τ.λ.

αἰθονος.] 'Fiery.' Cf. Aesch.  
Theb. 442, ἀνὴρ δ' ἐπ' αὐτῷ...|αἰθων  
τέτακται λῆμα: αυct. Rhcs. 122, αἰ-  
θων γὰρ ἀνὴρ.—Form—αἰθονος for  
αἰθωνος. Cf. Theognis v. 481, τὰ  
νήφοσι γίνεται αἰσχροί. In Hes.  
Orp. 361, the reading αἰθωνα λιμὼν  
is supported by Epigr. ap. Aeschin.  
Ctes. p. 184, λιμὼν τ' αἰθωνα κρατερόν  
τ' ἐπάγοντες Ἀρηα. So Αἰσων, Αἰ-  
σονος,—Ἀκταῖων, Ἀκταίονος (Eur.).  
Others, αἰθοπος: but see Eustath. p.  
862, 10: φέρεται αἰθων βοῦς καὶ σίδη-

ρος (cf. v. 147), καὶ ἄνθρωπος καὶ λέων.  
αἰθοψ δὲ οὐδεὶς αὐτῶν λέγεται' ἀν,  
ἀλλὰ τοῦνομα οἷνφ μέλανι ἐπιτίθεται.

223 οὐδὲ φευκτάν.] 'But not to  
be evaded,'—i. e. incontestably true.  
For οὐδέ=ἀλλ' οὐ, cf. II. XXIV. 25,  
ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανε, οὐδέ  
ποθ' Ἥρη: Thuc. IV. 86, οὐκ ἐπὶ  
κακῷ, ἐπ' ἐλευθερώσει δέ.

225 τῶν μεγάλων Δαναῶν.] 'The  
mighty Greeks'—not the chiefs as  
opposed to the army in general,—  
but the mass of the Greeks as con-  
trasted with the small band of Sala-  
minians, who now feel that they  
stand apart, and must bear the  
brunt of a terrible public indigna-  
tion.

229 περίφαντος...θανεῖται.] 'The  
man will die a signal death'—i. e.  
will be stoned to death in public: cf.  
v. 254. Some critics detect an un-  
conscious prophecy of the hero's  
death before the eyes of the audi-  
ence; but this seems both far-fetched  
and prosaic.

230 χερὶ...ξίφεσιν. The part  
(ξίφεσιν) in apposition with the  
whole: cf. v. 310, θυεῖ συλλαβῶν  
χερὶ.—For plural ξίφεσιν cf. Pind. P.  
IV. 431, Φρίξου μάχαιραι: Eur. Ion  
192, ἄρπαις (the scimitar of Perseus):  
H. F. 108, βάκτρα: Aesch. Ag.  
1236, σκῆπτρα.

231 κελαινοῖς.] 'Dark-gleaming.'  
Cf. v. 147, αἰθων σίδηρος: v. 1025,  
αἰολος κνώδων: Hes. Orp. 150, χαλ-  
κῷ δ' εἰργάζοντο, μέλας δ' οὐκ ἔσκε  
σίδηρος: II. XXIII. 850, ἰοέντα σίδη-  
ρον. Others, 'dark with blood,' as



## ΤΕΚΜΗΣΣΑ

ᾠμοι· κείθεν κείθεν ἄρ' ἡμῖν  
 δεσμῶτιν ἄγων ἤλυθε ποίμναν·  
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας,  
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.  
 δίο δ' ἀργίποδας κριούς ἀνελών  
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν  
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

κελαυνὰ λόγχα (probably) in *Trach.* 856.

ἵππονῳμας.] 'Guiding' or 'tending' the horses of the Greek army on the plains of the Scamander,—*ἵππομανῆς λειμών*, v. 144. The word usu. = 'guiding' horses in the sense of riding or driving, e. g. *Ar. Nub.* 571, τὸν θ' ἵππονῳμαν δς...κατέχει | γῆς πέδον—Poseidon Hippius, who was represented riding, or in a chariot. The old reading *ἵππονῳμους* violates the metre of the antistrophe, v. 255, ἄ|πλᾶτος | ἰσχεῖ.

233 κείθεν.] 'Alas, thence, then,—from those pastures,'—&c. Tecmessa now learns for the first time that Ajax had taken his victims from the public flocks and herds.

234 ποίμναν...ὦν.] *Thuc.* III. 4, τὸ τῶν Ἀθηναίων ναυτικόν, οἳ ὥρμουν ἐν τῇ Μαλέῃ.

235 ὦν τὴν μὲν...ἀνερρήγνυ.] 'Of part, he cut the throats on the floor within; others, hacking their sides he tore asunder.'—ἐπὶ γαίας—where they stood upon the floor: while the other sheep, after having their sides gashed and hacked with the sword, were caught up and torn asunder with his hands.

τὴν μὲν.] *Sc. ποίμναν.* *Thuc.* I. 2, τῆς γῆς ἢ ἀρίστη.

ἔσω.] i. e. in the tent,—referring to the whole series of incidents that followed his arrival. Schneidewin joins ἔσω ἔσφαζε, 'stabbed to the heart' (πέπληγμαι...ἔσω, *Aesch. Ag.* 1314). But σφάζειν = 'to cut the throat:' cf. v. 298.

237 δύο...κριούς.] The representatives, for Ajax, of Agamemnon and Menelaus, whom he always mentions together (vv. 57, 389, 445). Already, in his first onslaught, he believed himself to have slain them (v. 57); but a madman would not remember this. 'Odysseus' (v. 105) escaped altogether: for before he had been flogged, Ajax was summoned forth by Athene (vv. 105—110); and, after the dialogue, Ajax slowly recovered his senses (vv. 305, 6).

ἀργίποδας.] 'White-footed.' ἀργός comes from the root *ΑΡΓ*, *splendo*: cf. *O. C.* 670, ἀργῆς Κολωνός, 'the white (chalky) hills of Colonus': ἀργινέσσα Λύκαστος, Κάμειρος (Homer), 'bright'—conspicuously placed: πόλις ἐν ἀργάεντι μαστῷ (*Pind. P.* IV. 14), of *Cyrene* on its tableland conspicuous from the sea: Ἀργινοῦσαι, 'the gleaming islands' (cf. nitentes *Cyclades*, *Hor.* I. 14, 20). In Homer, πόδας ἀργός, ἀργίπους, no doubt = 'with glancing (i. e. swift) feet.'

238 γλῶσσαν ἄκραν.] Before flinging down the severed head, he cut off the tongue's end. γλῶσσα ἄκρα could scarcely mean, like *πρυμνὴ γλῶσσα* in Homer, 'the tongue from its roots'.

239 ῥίπτει.] Most of the MSS. have ῥιπτεῖ. Hermann prefers ῥιπτει, as = *jacit*, whereas ῥιπτεῖ = *jac-tat*. Lobeck, however, shews at length that ῥιπτεῖν was used indifferently with ῥιπτειν, and cannot be

κίονι δήσας

240

μέγαν ἵπποδέτην ῥυτῆρα λαβὼν  
παίει λιγυρᾷ μάστιγι διπλῇ,  
κακὰ δεινάζων ῥήμαθ', ἃ δαίμων  
κούδεις ἀνδρῶν ἐδίδαξεν.

## ΧΟΡΟΣ

ἀντιστροφή.

ὦρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλαπὰν  
ἀρέσθαι,

distinguished from it as meaning either 'to throw often' or 'to throw violently.' After examining three alleged instances of a similar difference in meaning,—φύρω, φυνάω—κύω, κυῶ—πίτνω, πιτνῶ,—Lobeck concludes that such variations of form probably corresponded to varying shades of sense, but to shades which the extant evidence does not enable us to define.

ἄνω.] ἄνω was required to reinforce ὀρθόν, since a quadruped is in the ordinary sense ὀρθός, 'upright,' when it has all four legs on the ground. But Ajax lashed *up* the ram by its fore feet, as if he were dealing with a human prisoner.

240 κίονι.] 'At a pillar' (local dative): not 'to a pillar,' which would be πρὸς κίονα (v. 108), or πρὸς κίονι (Aesch. *P. V.* 15).

241 ῥυτῆρα.] Schol, διπλώσας τὸν χαλινόν.

242 μάστιγι.] Hence the title *Ἀίας μαστιγοφόρος*,—(since Ajax appears at v. 92 with the lash in his hand,)—under which this play is mentioned by Athenaeus, Zenobius, and Eustathius. In the didascaliae it is simply *Ἀίας*. Dicaearchus calls it *Ἀλάντος θάνατος*. The addition of *μαστιγοφόρος* was convenient as distinguishing the tragedy of Sophocles from dramas concerning the Locrian Ajax, and also from (1) the *Ἀίας μαινόμενος* of Astydamas, a pupil of Isocrates: (2) the *Ἀίας* of Theodectes, circ. 350 B.C., mentioned by

Arist. *Rhet.* II. 23. Similarly the *Hippolytus* of Euripides was sometimes distinguished as *στεφανηφόρος*: see *Hippol.* 1425.

243 δεινάζων.] Her. IX. 107, παρὰ δὲ ποῖσι Πέρσησι 'γυναικὸς κακίω' ἀκοῦσαι δέννος μέγιστός ἐστι.—Hesych. δεινός (adjective)=κακολόγος.

δαίμων.] The first intimation that Tecmessa shares the belief of the Chorus (vv. 172—185), and surmises that a πλῆγῃ ἐκ θεοῦ has fallen. Cf. the remark of the messenger in *O. T.* 1258, when he relates the finding of Iocasta by Oedipus in his frenzy—λυσσῶντι δ' αὐτῷ δαιμόνων δεικνυσί τις, | οὐδεὶς γὰρ ἀνδρῶν.

244 κούδεις ἀνδρῶν.] For ἀνδρῶν=ἀνθρώπων, cf. v. 64 *note*.—Hermann understands δαίμων κούδεις ἀνδρῶν as meaning, οὐδεὶς δαίμων καὶ οὐδεὶς ἀνδρῶν. But in such ellipses οὔτε (or more rarely οὐδέ),—not καὶ οὐ,—connects the words: *c. g.* Pind. *P.* III. 54, ἐργοῖς οὔτε βουλαῖς: Lucian *Asin.* c. 22, χρυσίον οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν.

245 κάρα...κρυψάμενον.] Not in order to avoid recognition, but as a mark of grief and shame. The Chorus are overwhelmed with shame at hearing the details of their chief's frenzy. ἐγκαλύπτεσθαι,—to cover the face,—was an ordinary mark of shame or grief: *c. g.* Aeschin. *de Fals. Legat.* p. 42, τὰ γε δὴ καταγέλαστα παντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο: Dem. *Err.* p.

ἢ θοὸν εἶρεσίας ζυγὸν ἐζόμενον

ποντοπόρῳ ναὶ μεθεῖναι.

250

τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι

καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἀρη

ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰς ἄπλατος ἴσχει. 255

### ΤΕΚΜΗΣΣΑ

οὐκέτι· λαμπρᾶς γὰρ ἄτερ στεροπᾶς

257

ἄξας ὀξὺς νότος ὥς λήγει,

καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη,

260

1485. 9, τῆς Ἀριστογέιτονος κρίσεως ἀναμνησθέντες ἐγκαλύψασθε: Plato *Phaed.* p. 118 A, ἐγκαλυψάμενος ἀπέκλαον ἐμαυτὸν. Cf. Liv. IV. 12. *Multi ex plebe spe amissa...capitibus obvolutis se in Tiberim praecipitaverunt.*

ποδοῖν.] The dual brings out the notion of the individual. In this flight each man must be for himself; it is to be a *sauve qui peut*.

κλοπᾶν.] Eur. *Or.* 1499, ἐκκλέπτειν πόδα.

ἀρέσθαι.] AucT. *Rhes.* 54, αἰρεσθαι φυγὴν, *fugam capessere*.

249 ζυγὸν ἐζόμενον.] ζυγὸν cognate accus.: cf. Eur. *Or.* 956, τρίποδα καθίζων: Aesch. *Ag.* 176, σέλλα ἡμένον.

250 μεθεῖναι.] 'Give her way' to the ship. Cf. Eur. *frag. Phaeth.* V. 7, κρούσας πλευρὰν...ὄχημάτων, μεθήκεν, *i. e.* 'gave the horses their heads': Virg. *Aen.* VI. 1, *classique immittit habenas*.

251 τοίας.] Cf. v. 164, *note*.

ἐρέσσουσιν.] 'Ply.' *Ant.* 159, μήτιν ἐρέσσων: Aesch. *Theb.* 849, γόων...ἐρέσσετε πτύλον.

252 πεφόβημαι.] Cf. v. 139, *note*.

253 λιθόλευστον Ἀρη.] 'Death by stoning,'—the doom of public criminals in the heroic age: *Il.* III. 57, ἡέ κεν ἦδη | λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα ἔοργας: Aesch. *Ag.*

1594, οὐ φημ' ἀλύξειν...τὸ σὸν κᾶρα δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

Ἀρη.] *Caedem.* Pind. *P.* XI. 55, χρονίῳ σὸν Ἀρει | πέφνεν τε ματέρα θῆκέ τ' Ἀλγισθον ἐν φοναῖς.

255 αἰς ἄπλατος.] 'A fate of lonely horror.' The epithet ἄπλατος—often used in the general sense of 'terrible'—is peculiarly suitable to this context. The doom of Ajax is one which isolates him. None may take their stand beside him without danger of expiating their sympathy with their lives.

257 οὐκέτι.] Sc. ἡ μανία ἐχει αὐτόν.

λαμπρᾶς γὰρ...λήγει.] 'Like a keen south-gale, when it has rushed up without the lightning's glare, his rage abates.' Cf. Seneca *de Ira* I. 16, *ventorum instar qui sine pertinacia vehementes sunt*: Hor. *Od.* I. 7. 16, *Albus ut obscuro deterget nubila caelo Saepē Notus*, etc. Schneidewin quotes Ibycus *frag.* I. 7, who compares *obstinate* passion to the Thracian *Boreas*, 'raging amid lightnings,' ὑπὸ στεροπᾶς φλέγων.

260 οἰκεῖα πάθη.] 'Self-inflicted' woes—*oikeios* implying, not merely that the suffering is confined to oneself, but that it has originated with oneself. Cf. *El.* 215, *oikeias eis atas* | ἐμπίπτεις, 'you incur woes of your own making'—brought upon you by your own imprudence.

μηδενὸς ἄλλου παραπράξαντος,  
μεγάλας ὀδύνας ὑποτείνει.

## ΧΟΡΟΣ

ἀλλ' εἰ πέπαιται, κάρτ' ἂν εὐτυχεῖν δοκῶ.  
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

## ΤΕΚΜΗΣΣΑ

πότερα δ' ἂν, εἰ νέμοι τις αἴρεσιν, λάβοις,  
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,  
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών; ?

265

262 ὑποτείνει.] 'Lays sharp pangs to the soul.' Dem. *de Synt.* p. 172. 24, τὰς ἐλπίδας ὑμῶν ὑποτείνων.

263—347. *Ch.* Nay, all will soon be well, if the frenzy has departed. —*T.* But with its departure has come a sense of his own plight. Is it a gain that he should suffer as much as we do?—*Ch.* If his spirits are still prostrate, this must indeed be a stroke of heaven. But on what wise did the madness first attack him?—*T.* It was midnight when he took his sword and sallied alone. He brought home a captive train of sheep and oxen, and fell to slaying and tormenting them,—then, rushing out, spoke wild words to a phantom,—on coming in, flung himself down among the carcases, and there slowly regained his reason. And now he is plunged in a sullen despair, ominous of some dreadful deed. Help me, good friends—come in and speak to him.—*Ch.* Ill news, indeed, Tecmessa.—*T.* And worse may be in store—heard ye his shrieks—he calls for my child—for his brother—what can he mean?—*Ch.* Open there!—Perchance our presence will restrain him.—*T.* Lo, I throw wide the doors: behold the man,—his deeds, and his own plight.

263 κάρτ' ἂν εὐτυχεῖν δοκῶ.] 'I have good hopes that all may be well.' lit. 'that we probably (ἂν) are prosperous:' but εὐτυχεῖν ἂν, 'that

we shall prosper.' For ἂν with pres. infin., cf. Xen. *Anab.* II. 5. 18, εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, ... ἀπορεῖν ἂν σοι δοκοῦμεν; 'if we wished to destroy you, think you that we should (now) be at a loss?' whereas ἀπορήσαι ἂν would properly have corresponded to ἐβουλήθημεν ἂν: Xen. *Mem.* IV. 3. 15, δοκεῖ μοι οὐδ' ἂν εἰς... τοὺς θεοὺς ἀξίως ... ἀμείβεσθαι, 'I think that probably no one can,'—(it seems an actual impossibility in the nature of things): but ἀμείψασθαι ἂν, 'that no one could' (if he tried—implying that the experiment is yet to be made). Cf. *Madv. Synt.* § 173.

264 λόγος.] 'Account.' Cf. λόγον ἔχειν, ποιέσθαι τινας: ἐν λόγῳ εἶναι, etc. Soph. *frag.* 345, μόχθον γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

265—268 πότερα δ' ἂν... ξυνών.] 'You think that we are in better case because the frenzy of Ajax has passed off. But compare the actual with the recent state of things. Then, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. Now, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only.'

267 κοινὸς ἐν κοινοῖσι.] 'Or to suffer in their company, *share for share.*' ἐν κοινοῖς, unnecessary to the



## ΧΟΡΟΣ

τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

## ΤΕΚΜΗΣΣΑ

ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

## ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.

270

## ΤΕΚΜΗΣΣΑ

ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,  
αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,  
ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνών· ?  
νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,  
κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ  
ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσαν ἢ πάρος.  
ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

275

sense, is added to enforce the idea of *reciprocity*: cf. v. 620, ἀφιλα παρ' ἀφίλοις: *Phil.* 633, ἴσος ὦν ἴσοις ἀνὴρ, 'an equal dealer with my kind;' so ἐκὼν ἐκόντα, &c. Other instances may be noticed, (1) where the repetition has no special significance, but gives a general emphasis: v. 467, ξυμπεσὼν μόνος μόνοις: *Trach.* 613, θυτῆρα καὶνῷ καὶνὸν ἐν πεπλώματι: *Her.* II. 173, ἐν θρόνῳ σεμνῷ σεμνόν: (2) where the epithet is not merely repeated rhetorically, but is predicated with a distinct emphasis in each case, e.g. 735, νέας | βουλὰς νέοισιν ἐγκαταζεύξας τρόποις,—(where the change of *principles* and the change of *conduct* alike deserved notice.)

268 τὸ διπλάζον.] 'The double evil,' i.e. the case in which pain is felt on both sides—by the sufferer as well as by his friends. διπλάζον intrans.: cf. τὸ νεάζον, *Trach.* 144. So ἰσάζειν, 'to be equal' (Plato, etc.): καρπὸς διπλασίσιαζων τῶν ἐν ἀλλαις χώραις, *Diod. Sic.* iv. 84.

269 ἡμεῖς ἄρ', κ.τ.λ.] 'Then are we losers now, though the plague is past.' ἡμεῖς—'Ajax and we his

friends:' οὐ νοσοῦντες—'though the hero's madness,—our common affliction,—is past.' While it lasted, Ajax ἐνόσει literally: his friends ἐνόσουν in the figurative sense in which νοσεῖν is so often used, e.g. *O. C.* 765, κακοῖς | νοσοῦντα.—νῦν, emphatic: 'now'—by this very change, which at first sight appears so happy.'

ἀτώμεσθα.] *Damno afficimur.* *Aesch. Suppl.* 438 (when property has been pillaged), γένοιτ' ἂν ἄλλα... ἄτῃς τε μείζω καὶ μέγ ἐμπλήσῃ γέμος, 'new wealth may be won,—greater than the loss,' &c.

275 πᾶς]=πάντη, παντελῶς. *Il.* xi. 65, πᾶς δ' ἄρα χαλκῷ | λάμπε, 'from head to foot (Hector) blazed in bronze.'

ἐλήλαται.] 'Is straightway harassed.' The tense expresses the suddenness of the change. No sooner has he regained consciousness than he is plunged in grief. Cf. *Plato Phaedo* p. 80 D, ἡ δὲ ψυχὴ ἄρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσθηται καὶ ἀπόλωλεν.

277 ἄρα]=ἄρ' οὐ: the notion being, 'are you satisfied that such and such

## ΧΟΡΟΣ

ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ  
πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπαυμένος  
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;

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## ΤΕΚΜΗΣΣΑ

ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

## ΧΟΡΟΣ

τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτато;  
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

## ΤΕΚΜΗΣΣΑ

ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.  
κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι

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is the case? *i. e.* 'is it not the case?' Cf. '*satin*?' (Terence, &c.) for *nonne satis*?

279 ἦκει.] ἦκει, proposed by Elmsley, seems slightly less suitable than ἦκη. δέδοικα μὴ ἦκει = 'I fear it *has* come' (*i. e.* 'I fear there can be no mistake about it'). δέδοικα μὴ ἦκη, 'I fear it *may have* come,'—expressing apprehension, but no certainty. Vague dread, rather than a mere statement of conviction, might be looked for from the chorus at this juncture.

πῶς γὰρ...εὐφραίνεται;] Before their interview with Tecmessa, the Chorus had already conjectured that Ajax might be suffering a divine judgment (vv. 172—186). That belief is confirmed by Tecmessa's account of the prostration and despair which have succeeded to his delirium. If his mind has not recovered a natural and healthy tone, now that the access of disease is past, what can be the reason? Must it not be because that visitation was merely the prelude to a fuller punishment, destined to be worked out to the end?

281 ὥς ὧδ' ἐχόντων.] 'Thou art to know that even thus it stands'

(*i. e.* that this is indeed the stroke of a god): lit. 'You are to form your conviction on the understanding that these things are so.' Eur. *Med.* 1311, ὥς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δὴ: Xen. *Anab.* 1. 3. 6, ὥς ἐμοῦ λόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.—Madv. *Synt.* § 181 a, 2.

282 προσέπτато.] Tecmessa having just said that this affliction is indeed from the gods, the Chorus ask, 'And in what strange guise first *snatched* the curse?'—προσέπτато appropriately describing the descent of a θεόστυτον κακόν, a sudden plague, winged by some god to its aim. Cf. Aesch. *P. V.* 662, θεόστυτον χειμῶνα ... ὅθεν μοι...προσέπτато (To speaking of the madness inflicted on her by Hera): Eur. *Alc.* 420, οὐκ ἄφνω κακὸν τόδε | προσέπτат', *i. e.* this is no sudden, unlooked-for visitation.

283 τύχας.] Governed by δήλωσον. ξυναλγεῖν τύχας would be a correct expression; but the rhythm of the verse alone would decide in favour of the more natural construction.

285 γάρ.] Prefacing the narrative. Plato *Prot.* p. 320 c, δοκεῖ τοίνυν... μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε...κ.τ.λ. ἄκρας νυκτός.] 'At dead of night.'

λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν  
 ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.  
 καὶ γὰρ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς,  
 Αἴας; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων  
 κληθεὶς ἀφορμᾶς πείραν οὔτε του κλύων  
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.  
 ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα. ?

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In reference to time, ἄκρος appears to have been used with two different notions: (1) 'mid'—when the season is spoken of as being at its *acme*: *e.g.* Theocr. XI. 36, τυρὸς δ' οὐ λείπει μὴ οὐτ' ἐν θέρει, οὐτ' ἐν ὁπώρα, | οὐ χειμῶνος ἄκρῳ; and so probably Pind. *P.* XI. 16, ἀκρῶ σὺν ἐσπέρᾳ, 'at fall of eventide:' (2) 'incipient' or 'waning,'—*i.e.* on the edge, threshold (of night, &c.),—or at its uttermost verge: *e.g.* Arist. *H. A.* IX. 23, I, οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρόσπερον καὶ περὶ ὄρθρον, at the *close* of evening, and the dawn of day: Theophrastus (circ. 320 B. C.) *De Sign. Pluv.* II. 782, ἀκρόνυχτοι ἀνατολαί, ὅταν ἅμα ὀνομένῳ ἀνατέλλῃ, the rising (of the star) at *nightfall*, soon after sunset: Hippocrates (circ. 430 B. C.) *ApHOR.* p. 723, τοῦ μὲν ἥρος καὶ ἄκρου τοῦ θέρους, *aestate novia*; Bekker *Anecd.* p. 372, ἀκρόνυχ' ὅλον ἀρχὴ τῆς νυκτός.

286 λαμπτήρες.] Braziers raised on stands, in which pine wood was burned, at once for light and heat (φῶς ἐμὲν ἡδὲ θέρεσθαι, *Od.* XIX. 64). See *Od.* XVIII. 307, αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν, | ὅθρα φαίνουσιν· περὶ δὲ ξύλα κάγκανα θήκαν...καὶ δᾶδας μετέμισγον. Odysseus (*ib.* v. 343) stands full in the light of these braziers—παρ λαμπτήρσι φαίνων—that all may see him. The λύχνος, or oil-lamp with a wick (θρυαλλίς), was a later invention: Athenaeus XV. p. 700, οὐ παλαιὸν εὗρημα λύχνος· φλογὶ δ' οἱ παλαιοὶ τῆς τε δᾶδος καὶ τῶν ἄλλων ξύλων ἐχρῶντο. Cf. Her. VII. 215, περὶ λύχνων ἀφάς, *i.e.* 'at nightfall.' Propert. *Eleg.* III. 8. 1, *ad extremas fu-*

*erat mihi rixa lucernas.*

287 ἔγχος.] Cf. v. 95, *note*.

ἐξόδους ἔρπειν.] Madv. *Synt.* § 26 a.

289 ἄκλητος, κ.τ.λ.] Aesch. *Cho.* 821, οὐκ ἄκλητος ἄλλ' ὑπ' ἀγγέλων: Soph. *Trach.* 391, οὐκ ἐμῶν ὑπ' ἀγγέλων | ἀλλ' αὐτόκλητος.

οὐθ' ὑπ' ἀγγέλων, οὔτε, κ.τ.λ.] τί ἄκλητος—οὔτε κληθεὶς ὑπ' ἀγγέλων, οὔτε κλύων σάλπιγγος—ἀφορμᾶς πείραν; 'uncalled—neither summoned by messenger, nor, &c.' But if οὐδέ had preceded ὑπ' ἀγγέλων, the meaning would have been, 'uncalled, and not summoned,' &c. When the same notion is expressed, first in a positive, then in a negative form, οὐδέ, not οὔτε, is used: *e.g.* νέος οὐδέ γέρον ἐστί, 'he is young and not old;' but with οὔτε, 'he is (neither) young nor old.

290 ἀφορμᾶς πείραν.] The verb is intransitive, πείραν being the cognate accus. Cf. Plato *Parm.* p. 135 D, καλὴ ἡ ὁρμὴ ἢ ὁρμᾶς: Dem. *de Fals. Legat.* p. 392, ἀπήραμεν πρέσβειαν: Soph. *Trach.* 159, πολλοὺς ἀγῶνας ἐξιῶν.

πείραν.] 'Attack.' Cf. v. 2, *note*. Tecmessa imputed to Ajax the purpose of attacking the Trojans, as appears from her mention of the σάλπιγξ.

291 εὔδει.] Ajax sallied *περὶ* πρῶτον ὕπνον (Thuc. II. 2).

292 ὑμνούμενα.] *Decantata*. Schol. αἰεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων. Cf. Plato *Rep.* p. 549 E, καὶ ἄλλα δὴ ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν. Terent. *Phorm.* III. 2. 10, *cantilenam eandem canis*.

γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.  
 καὶ γὰρ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.  
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·  
 ἔσω δ' ἐσήλθε συνδέτους ἄγων ὁμοῦ  
 ταύρους, κύνας βοτῆρας, εὐερόν τ' ἄγραν.  
 καὶ τοὺς μὲν ἠνχένιζε, τοὺς δ' ἄνω τρέπων  
 ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους  
 ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.  
 τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ  
 λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,

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293 γυναιξὶ κόσμον, κ.τ.λ.] Arist. *Rep.* I. 13, ὥσπερ ὁ ποιητὴς εἴρηκε, γυναιξὶ κόσμον ἢ σιγὴ φέρει. Cf. *Il.* VI. 490 (Hector to Andromache), ἀλλ' εἰς οἶκον ἰούσα τὰ σαντῆς ἔργα κόμιζε.

294 μαθοῦσα] 'on this hint':—*i.e.* 'having perceived' that he was in no mood for being questioned.

295 τὰς ἐκεῖ...πάθας.] Detailed by Athene (vv. 55—63), and first learned (in outline) by Tecmessa from the chorus (v. 233).

297 κύνας βοτῆρας.] Schol. ὑφ' ἐν ἀναγνωστέον, — τοὺς ποιμενικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἀνθρώπων.

εὐερόν.] Hermann, Lobeck, and Wunder εὐκερῶν. But this term is anticipated by ταύρους: and some mention of the *flocks* appears to be required.

298 ἠνχένιζε...ἔσφαζε.] 'Some of them be behaded; of others, he cut the back-bent throat.' αὐχὴν is properly the upper or hinder part of the neck: Pind. *P.* II. 172, ἐπανχένιον ζυγόν. The action of cutting off the head by a descending blow is contrasted with that of cutting the throat (properly σφαγή). τράχηλος (*collum*), the whole neck, includes αὐχὴν (*cervix*) and σφαγή (*iugulum*).

ἄνω τρέπων.] *Il.* I. 459, αὐ ἐρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν. The words ἄνω τρέπων belong to

ἔσφαζε only, and do not apply to ἐρράχιζε.

300 ὥστε] = ὥσπερ. Aesch. *P.* V. 465, ὥστ' ἀήσυροι μῆρμηκες: Soph. *O.C.* 343, ὥστε παρθένου: *Ant.* 1033, ὥστε τοξόται.

φῶτας.] φῶς often = 'a mortal wight,' as opposed to a god: in this place it is opposed to θήρ, just as ἀνὴρ is, v. 64, *note*.

ποίμναις.] v. 53, *note*.

301 ὑπάξας.] ὑπό, in compound verbs of motion, sometimes expresses forward movement: *e.g.* ὑπάγειν, 'to move on': cf. *Il.* XXI. 68, ὑπέδραμε καὶ λάβε γούνων, 'rushed forward and clasped his knees:' Pind. *P.* IV. 360, εἰρεσία δ' ὑπεχώρησεν... ἐκ παλαμᾶν, 'the rowing went on beneath their strokes.'

σκιᾷ τινί.] Tecmessa remained in the tent; the summons of Athene to Ajax (v. 89) was not for her ears; and from the wild words which she overheard Ajax speaking, she naturally inferred that he was raving to some phantom of his brain. The expression σκιᾷ obviously supplies no argument for ἀποπτος (v. 15) meaning 'unseen.'

302 λόγους ἀνέσπα.] 'Began to blurt out speeches' to a phantom: lit., 'plucked forth' words,—jerked them out with abrupt, spasmodic vehemence,—a phrase denoting the wild, gusty incoherence of the vaunts made by Ajax: see vv. 91—116. Cf. Plato



τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεῖς γέλων πολὺν,  
 ὅσῃν κατ' αὐτῶν ἵβριν ἐκτίσσαιτ' ἰών.  
 κάππειτ' ἐπάξας αὖθις ἐς δόμους πάλιν  
 ἔμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται,  
 καὶ πλήρες ἄτης ὥς διοπτρεύει στέγος,  
 παίσας κára ὠθῶξεν· ἐν δ' ἐρειπίοις  
 νεκρῶν ἐρειφθεὶς ἔζετ' ἀρνείου φόνου,  
 κόμην ἀπρίξ ὄνυξι συλλαβὼν χερί.  
 καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·  
 ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,

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*Theaet.* p. 180 A, ὥσπερ ἐκ φαρέτρας  
 ῥηματισκία αἰνιγματώδη ἀνασπῶντες  
 ἀποτοξέουσιν: Menander frag. 'Ραπι-  
 ζομένης 7, πόθεν τούτους ἀνеспάκασιν  
 οὔτοι τοὺς λόγους;

303 συντιθεῖς γέλων.] 'Mingling  
 many a vaunt,' &c. Cf. Aesch. *Suppl.*  
 62, πενθεὶ νέοικτον οἶκτον, ... συντί-  
 θησι δὲ παιδὸς μόρον, where Her-  
 mann: "nove dictum videtur, ut sit  
 'addit'—quod dici poterat ἐντίθησι."  
 This seems better than to render,—  
 'inventing matter for much triumph:'  
 συντιθέναι γέλωτα would be a much  
 harsher phrase than συντιθέναι λό-  
 γους.

γέλων.] An Attic form, used by  
 the Tragedians only *metro cogente*.  
 Cf. v. 382, γέλωθ'.

304 ἐκτίσσαιτο.] Musgrave's ἐκτί-  
 σοιτο was adopted by Elmsley. But,  
 as Lobeck says, 'The ὕβρις of Ajax  
 upon his imaginary foes began with  
 their captivity. When he was speak-  
 ing these words to Athene, most of  
 his prisoners had already been de-  
 spatched; all had suffered violent ill-  
 usage.' The optative serves to re-  
 mind that the boast was a figment.  
 Cf. Madv. *Synt.* § 132.

ἰών.] Adding for the sake of  
 giving stir and animation to the in-  
 cident described: cf. Eur. *Bacch.* 344,  
 οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις  
 δ' ἰών; Soph. *Phil.* 353, χῶ λόγος  
 καλὸς προσήν, | εἰ τὰπὶ Τροίᾳ πέρ-  
 γαμ' αἰρήσοιμ' ἰών.

305 ἐπάξας.] ἐπι,—back. Cf. v. 437,

τὸν αὐτὸν ἐς τόπον | Τροίας ἐπελθών,  
 'having followed (my father) to the  
 same Trojan ground.'

306 μόλις πῶς.] 'In painful wise.'  
 Cf. *Il.* xiv. 104, μάλα πῶς με καθίκεο,  
 'thou hast touched me in near sort:'  
*ib.* xii. 211, δὲ πῶς, 'almost always.'

307 ἄτης.] 'His wild work.' Cf.  
 v. 269, note.

308 ἐρειπίοις ... φόνου.] νεκρῶν-  
 ἐρειπίοις ἀρνείου φόνου=τοῖς πεπτω-  
 κόσι νεκροῖς τῶν φονευθειῶν ἀρνῶν.  
 Both νεκρῶν and φόνου depend on  
 ἐρειπίοις, but νεκρῶν more closely  
 than φόνου. Cf. Plato *Phaedr.* p. 267 C,  
 Πώλου μουσεῖα-λόγων, 'the trope-  
 treasures of Polus:' Aesch. *Cho.* 175,  
 καρδίας-κλυδώνιον | χολῆς, 'the heart-  
 surge of bitterness.'

310 ὄνυξι...χερί.] The dative of  
 the immediate instrument, ὄνυξι, in  
 apposition with a dative of the gene-  
 ral instrument, χερί: cf. v. 231, χερί...  
 συγκατακτὰς...ξίφεσιν: Eur. *Helen.*  
 373, ὄνυξι...γένυν | ἔδευσε φονίαισι  
 πλαγαῖς.

311 καὶ τὸν μὲν, κ. τ. λ.] 'And  
 first, for long while,' &c. The po-  
 sition of the article is singular. The  
 thought in the writer's mind proba-  
 bly was, καὶ τὸν μὲν ἦστο ἄφθογγος  
 τῶν χρόνων· τὸν δέ—for the one  
 time—for the other. πλεῖστον came  
 in as an afterthought.

312 τὰ δεινὰ...ἔπη.] 'Most dread-  
 ful threats.' Cf. v. 650, ἐγὼ γὰρ, δὲ  
 τὰ δεινὰ ἐκαπτέρουν τότε, 'erst so  
 wondrous firm:' Eur. *Phoen.* 180,

εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,  
κάνηρετ' ἐν τῷ πράγματος κυροῦ ποτέ.

κἀγὼ, φίλοι, δείσασα τοῦ ξειργασμένον  
ἔλεξα πᾶν ὅσον περ ἐξηπιστάμην.

ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,  
ἄς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.

πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους  
τοιοῦσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν.

ἀλλ' ἀψόφητος ὀξέων κωκυμάτων  
ὑπεστέναζε ταῦρος ὥς βρυχώμενος.

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ποῦ δ', ὅς τὰ δεινὰ τῆδ' ἐφύβριζει πό-  
λει, 'who menaces the city with all  
horrors:' Soph. *Trach.* 476, ὁ δει-  
νὸς ἕμερος, 'most strong love.' In  
such cases τὰ δεινὰ, etc. = 'those ter-  
rors which I remember so vividly.'  
The speaker communes aloud, as it  
were, with his own recollections, for-  
getting that they are not shared by  
the person whom he addresses.

313 φανοίην.] Attic fut. opt. for  
φανοίμην. The Attic form of the fut.  
opt. is found only in verbs of which  
the characteristic letter is λ, μ, ν, or  
ρ: e.g. ἀγγελοίην, ἐροίην. For the  
tense, cf. v. 727, ἄρκεσοι: *Ant.* 414,  
κινῶν ἀνδρ' ἀνὴρ... | κακοῖσιν, εἴ τις...  
ἀφειδήσοι: *Phil.* 353, εἰ τὰ πὶ Τροίᾳ  
Πέργαμ' αἰρήσοιμ' ἰών: *ib.* 376, εἰ  
τὰ μὰ κείνος ὅπλ' ἀφαιρήσοιτό με.  
Porson (*ad Hec.* 842) condemns φα-  
νοίην, but without assigning grounds;  
and proposes φανέην.

ἐν τῷ πράγματος.] *Cl.* v. 102, ποῦ  
τύχης, *note.*

φίλοι.] As Hermann remarks,  
there is something piteous and ap-  
pealing in 'φίλοι'—as if Tecmessa  
would deprecate blame for the in-  
cautious recital which had plunged  
Ajax in such grief.

τοῦ ξειργασμένον.] 'What he had  
already done.' A fresh outbreak  
might be provoked by refusal to  
comply with his request.

316 ἐξηπιστάμην.] Knew certain-  
ly. Cf. v. 295, καὶ τὰς ἐκεῖ μὲν οὐκ  
ἔχω λέγειν πάθας.

319 πρὸς γὰρ... ἔχειν.] αἰεὶ γὰρ  
ποτε ἐξηγεῖτο τοιούτου γόους ἔχειν  
(= εἶναι) πρὸς κακοῦ ἀνδρός, 'be-  
longed to...' Schol. ὥσπερ γὰρ φα-  
μέν, 'τὰ δίκαια ποιεῖν καλοῦ ἀνδρός  
ἔχει,' οὕτω καὶ τοῦτο. Cf. *O. T.*  
709, μάθ' οὐνεκ' ἐστὶ σοὶ | βρότειον  
οὐδὲν μαντικῆς ἔχον τέχνης, 'learn  
that you have nothing in human  
affairs dependent on (lit., 'belong-  
ing to') the art of divination.' *Her.*  
vi. 19, τὸ ἐς Ἀργείους ἔχον, *quod at-  
tinet ad Argivos.*

βαρυψύχου.] 'Low-hearted'—  
spiritless. *Plut. de Tranquill.* p.  
477 E, ἐν ὀδυρμοῖς καὶ βαρυθυμίαις  
καὶ μερίμναις: and so βαρυθυμείσθαι.

320 ἐξηγεῖτο.] 'He taught.' The  
word ἐξηγεῖσθαι, which implied au-  
thoritative exposition (as of the sac-  
red law by its doctors), seems to  
suggest the submissive reverence with  
which Tecmessa received the utter-  
ances of her lord.

321 ἀψόφητος... κωκυμάτων.] *O. C.*  
677, ἀνήμερος χειμῶνων: *ib.* 786, κα-  
κῶν ἀνατος: *Eur. Phoen.* 324, ἀπε-  
πλος φαρέων.—*Madv. Synl.* § 63. 1.

322 βρυχώμενος.] *Moaning.* *Hes. Theog.* 832 ταῦρος ἐριβρυχής. Tri-  
clinus adopted μυκόμενος. The word  
μυκᾶσθαι had a somewhat larger  
sense, and was applicable to the  
mere lowing of oxen; while βρυχά-  
σθαι always implied an angry roar.  
Lobeck quotes Nonnus (Greek epic  
poet, circ. 500 A.D.) xxix. 311,  
βρυχηδὸν ἐμυκήσαντο. — βριμώμενος

ἰὺν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ  
ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς  
σιδηροκμήσιν ἥσυχος θακεῖ πεσών.

325

καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.  
τοιαῦτα γὰρ ἔπος καὶ λέγει κωδύρεται.  
ἀλλ', ὦ φίλοι, τούτων γὰρ οὔνεκ' ἐστάλην,  
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.  
φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

330

## ΧΟΡΟΣ

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις  
ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

has been conjectured, on the ground that *βρυχώμενος* ('roaring') does not agree with *ὑπεστέναζε* ('groaned low'). But the leading notion of *βρυχώμενος* is that of *deep, sullen tones*, contrasted with *ὀξεὰ κωκύματα*. The fretful impatience which *βριμώμενος* ('snorting') implies, would mar the intended contrast.

323 *τοιᾶδε*.] Emphatic:—such deep—such unprecedented adversity.

324 *ἄσιτος...ἄποτος*.] *Od. iv. 788* (Penelope anxious concerning the fate of Telemachus), *κέϊτ' ἄρ' ἄσιτος ἀπαστος ἐδητύος ἥδ' ἐ ποτῆος*.

*βοτοῖς*.] 'Kine,' generally. Cf. v. 145, *note*.

325 *σιδηροκμήσιν*.] *Aesch. Cho. 357*, *μετ' ἄλλῳ δουρικμήτι λαῶ*; *Suppl. 661*, *ἀνδροκμήης λαιγός*.

326 *δῆλος...ὥς δρασείων*.] *Ly-sias c. Eratosth. p. 128. 27*, *δῆλοι ἔσεσθε ὥς ὀργιζόμενοι*; *Xen. Anab. 1. 5. 9*, *δῆλος ἦν Κῦρος ὥς σπεύδων*. In such cases *ὥς* is really redundant, and involves a confusion between two ways of speaking: (1) *δῆλός ἐστι δράσων*, (2) *τοιαῦτα ποιεῖ ὥς δράσων* (with the ostensible intention of...).

*δρασείων*.] Desideratives in *σεῖω* are formed from the future of the original verb; *e.g.* *γελασεῖω, ὀψείω, πολεμυσεῖω, τυψείω*. (From these must be distinguished some verbs in *-εῖω* which are not desideratives, but

merely epic forms, *e.g.* *κείω, θαλπείω, οἶνοβαρεῖω, ὀκνείω, ῥιγείω*.) Desideratives in *-αω* are formed from substantives, *e.g.* *θανατάω, μαθητιάω, στρατηγιάω, φονάω, &c.*

327 *τοιαῦτά πως*.] *Talia fere*: 'to such vague purpose are his words—his sobs.' *Xen. Cyr. iii. 3. 7*, *ἔλεξεν ὧδέ πως εἰς τὸ μέσον*. Cf. v. 306, *note*.

328 *ἐστάλην*.] 'Such was my errand,'—*i.e.* her self-imposed errand.

330 *φίλων γάρ, κ.τ.λ.*] 'When a man like Ajax is in grief, he will listen to the comrades who have shared his toils, though he would not brook advice from a woman or from a stranger.' Cf. *Il. xi. 791* (Nestor urging Patroclus to try if he can turn Achilles from his sullen anger), *τίς δ' οἶδ' εἰ κεν οἱ σὺν δαίμονι θυμὸν ὀρίναις | παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου*.

331 *Τελεύταντος*.] v. 210, *note*.

332 *διαπεφοιβάσθαι*.] 'Has been demented' by his troubles. His frenzy has not proved to be a transient malady, followed by a restoration to mental health. He has been taken possession of thoroughly and permanently (*διαπεφοιβάσθαι*) by an evil influence, which is directing his thoughts to some fresh act of violence. It is these *recent* symptoms

## ΑΙΑΣ

ἰὼ μοί μοι.

## ΤΕΚΜΗΣΣΑ

τάχ', ὥς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε  
Αἴαντος οἶαν τήνδε θωῦσσει βόην;

335

## ΑΙΑΣ

ἰὼ μοί μοι.

## ΧΟΡΟΣ

άνηρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι  
νοσήμασι ξυνούσι λυπεῖσθαι παρών.

## ΑΙΑΣ

ἰὼ παῖ παῖ.

## ΤΕΚΜΗΣΣΑ

ᾧμοι τάλαιν'. Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.  
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

340

—the gloom and despair in which Ajax is plunged—that shock the Chorus in Tecmessa's recital. The details of his frenzy were already known to them (233—244). Beyond this, they knew only that it had been succeeded by mental distress (v. 275). But now the particulars of that distress confirm their worst fears. Without doubt 'the stroke of a god has fallen' (see v. 278).—*διαπεφοιβάσθαι*. From *φοῖβος*, 'bright,' 'pure,' come (1) *φοιβάω*, to prophesy, (rarely, 'to inspire,') *φοιβάς*, a prophetess (Eur.): *διαφοιβάω*, to inspire with madness: (2) *φοιβάω*, to cleanse (*φοῖβος*, bright, pure): *ἀφοιβαντος*, uncleansed, Aesch. *Eum.* 228.

334 μᾶλλον.] Sc. *διαφοιβασθήσεται*.

337 άνηρ ἔοικεν...παρών.] 'The man seems to be either mad, or vexed by the memories of madness, haunting him while he views its work:' lit., 'or vexed by his former frenzies, haunting him (*ξυνούσι*), while

he is on the spot (*παρών*)—in the presence of his own wild work—surrounded by his slaughtered victims' (vv. 351—2). The force of *παρών* is to express more vividly the closeness of the conflict between Ajax and the thoughts with which he is wrestling, as it were, face to face. Compare v. 1131, *τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών*, i. e. 'you are here in person—bodily present—to enforce your veto:' v. 1156, *ἀνδρ' ἐνουθέτει παρών*, 'thus chid he the man to his face.'

340 Εὐρύσακες.] The first syllable of a dactyl in the third place must ordinarily be either the last syllable of a word, or a monosyllable; but the case of proper names is excepted. Eurysaces was called after the same 'sevenfold shield' from which his father Ajax took the title of *σακεσφόρος*: v. 576.

341 ποῦ ποτ' εἶ.] When Ajax returned to the tent in frenzy, Tecmessa had hastened to place the



## ΑΙΑΣ

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ  
ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

## ΧΟΡΟΣ

ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.  
τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι.

345

## ΤΕΚΜΗΣΣΑ

ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξεστί σοι  
τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

child out of his reach (v. 531), in the charge of attendants (v. 539). She is now terrified by the thought that Eurysaces may not have been removed to a safe distance.

342 Τεῦκρον.] The half-brother of Ajax, being the son of Telamon by Hesione, daughter of Laomedon (v. 1302). As Hesione had been the captive of Hercules, who gave her to Telamon, Teucer is tauntingly called by Agamemnon ὁ ἐκ τῆς αἰχμαλωτίδος (v. 1228), 'the son of the slave-woman.' The mother of Ajax was Eriboea (v. 569). Ajax wished to see Teucer, in order to commend the child Eurysaces to his care: cf. v. 562.

343 ληλατήσῃ.] Teucer had gone on a foray among the uplands of the Mysian Olympus (v. 720); cf. v. 564, τηλωπὸς οἶχρεῖ, δυσμενῶν θήραν ἔχων. Thucydides (I. 11) says of the Greeks at Troy, 'Even after the arrival in the Troad they do not appear to have used the whole of their force, but to have engaged in tillage of the Chersonese and in forays (ληστεῖαν), owing to dearth of supplies.'

344 φρονεῖν ἔοικεν.] Since he remembers the cause of Teucer's absence; and shews, by the words ἐγὼ δ' ἀπόλλυμαι, a consciousness of his own situation.

ἀνοίγετε.] 'Open, there!' Cf. Ter. *Adelph.* IV. 4. 26, *aperite, aliquis*: 'open, some one' (a person outside the door summoning the in-

mates): so Aesch. *Cho.* 862, ἀλλ' ἀνοίξατε. But as there is no one within but Ajax (too much excited to heed the summons), Tecmessa herself opens the door from the outside.

345 αἰδῶ.] His wild cries for Eurysaces and Teucer led Tecmessa to fear some rash purpose,—τί ποτε μενοινᾷ; The Chorus hope to restrain and calm him.

κάπ' ἐμοὶ βλέψας.] 'E'en at the sight of me:' lit., 'e'en at me, on seeing me.' No example occurs of βλέπειν ἐπὶ τινι instead of πρὸς τινα or εἰς τινα.

347 τὰ τοῦδε πράγη.] 'The deeds of this man (the slaughtered cattle), and his own plight.'

*The interior of the tent is displayed by the eccyclema. AJAX is discovered amid the slaughtered cattle* [Schol. ἐνταῦθα ἐκκύκλημά τι γίγνεται. The *eccyclema* was a semicircular stage, equal in diameter to the doorway in the back-scene through which it was swung forward, and to which it was attached at one side by hinges. The ἐξώστρα was probably a similar contrivance for disclosing an *upper chamber* (ὑπερφῶν). From v. 351 it appears certain that some stage-contrivance was employed to represent the havoc of which the tent had been the scene. Some attempt at indicating it would be essential to the effect of the tableau, and to the force of the opening lines.] Vv. 348—429. *Aj.* Alas, trusty

στροφή α'.

ΛΙΑΣ

ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων, 348  
 μόνοι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ, 350  
 ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης  
 ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ

οἴμ' ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.  
 δηλοῖ δὲ τοῦργον ὥς ἀφροντίστως ἔχει. 355

followers, in you alone I have a refuge from my miseries: come all and slay me.—*Chor.* Hush, seek not to cure ill by ill.—*Aj.* See ye how the brave has been dishonoured—driven to rage against peaceful cattle?—*Tec.* Ajax, my lord, speak not thus!—*Aj.* Wretch that I am, who let villains escape, but fell on horned kine and goodly flocks! Ah, son of Laertes, I warrant thou dost triumph.—*Chor.* As the god wills, each or triumphs or mourns.—*Aj.* O Zeus, grant me to be avenged, and die! O thou darkness, my sole light, take me to dwell with thee: the daughter of Zeus, the strong goddess, torments me to the death. Paths by the waves and all old haunts around Troy, no more shall ye know Ajax, —once (for I will vaunt) first of the Greeks,—now prostrate in dishonour.

348—429. This passage falls into 3 pairs of strophe and antistrophe. In each, the lyrics belong to Ajax (μέλη ἀπὸ σκηνῆς, 'from the stage,' i. e. given by an actor,—as opposed to χορικά μέλη from the orchestra); Tecmessa, or the Chorus, replying in trimeters. The regular Commos, on the other hand, was a dialogue wholly lyrical: see v. 221, *note*.

348—355. Lyric metres of the first strophe:—

Vv. 348, 9. ἰῶ (*extra metrum*).

φίλοι ναυβάται | μόνοι ἐμῶν φί-

λων|: dochmiac dimeter. (The ποῦς δόχμιος was properly an antispast with a long syllable added, ———: but admitted several varieties.)

V. 350. μόνοι ἔτ' ἐμμένοντες | ὀρθῶ νόμῳ|: the same.

V. 351. ἴδεσθέ, κ.τ.λ. iambic tetrameter.

V. 352. ἀμφίδρομον | κυκλεῖται | : choriambus: bacchius.

350 ὀρθῶ νόμῳ.] 'The law of honesty,'—the upright rule of loyalty to friends.

ἴδεσθέ μ' οἷον, κ.τ.λ.] i. e. ἴδεσθέ με, οἷον κῦμα κυκλεῖται (με). Aesch. *P. V.* 92, ἴδεσθέ μ', οἷα...πάσχω.

φοινίας ὑπὸ ζάλης.] 'Under stress of the deadly storm.'—ζάλη, the tempestuous madness which has burst upon him like a storm;—κῦμα, —the blood shed under its influence, which has flowed around him and hemmed him in, leaving no escape but by death.—For ζάλη, cf. Pind. *O. XII.* 15, οἱ δ' ἀνιαραῖς ἀντικύρσαντες ζάλαις | ἐσλὸν βαθὺ πῆματος πεδάμειψαν.—φοινίας, 'deadly,' as in *O. T.* 23, πόλις σαλεύει κάνακουφίσαι κάρη | βυθῶν ἔτ' οὐχ οἷα τε φοινίου-σάλου, 'the deadly surge,' i. e. the overwhelming pestilence.

354 ἔοικας.] σὺ, Τέκμησσα.

355 δηλοῖ δέ, κ.τ.λ.] 'The fact proves that a wild hand was here.' lit., 'that it' (τὸ ἔργον) 'is a case of madness,' (ἀφροντίστως ἔχει,) was

## ΑΙΑΣ

ἰὼ γένος ναῦτας ἄρωγόν τέχνας,  
ὃς ἄλιον ἔβας ἐλίσσων πλάταν,  
σέ τοι σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'. 360  
ἀλλά με συνδάϊξον.

## ΧΟΡΟΣ

εὐφημα φώνει· μὴ κακὸν κακῷ διδοὺς }  
ἄρκος πλέον τὸ πῆμα τῆς ἄτης τίθει. }

done in madness.—There are two objections to making Ajax the subject to *ἔχει*: (1) ἀφρόντιστος is the epithet of the deed rather than of the doer; (2) Ajax is now sane; ἀνὴρ φρονεῖν ἔοικεν, v. 344.

τοῦργον.] *Res ipsa*,—as opposed to Tecmessa's μαρτυρία. Cf. Eur. *Phoen.* 501, νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς | πλὴν ὀνομάσαι (Pors. ὀνόμασιν). τὸ δ' ἔργον οὐκ ἔστιν τόδε.

356 γένος...ἄρωγόν.] 'Ye mates staunch in seacraft.' Cf. v. 201, ναὺς ἄρωγοι τῆς Αἰαντος: (*rei nauticae administrati*.) Aesch. *Pers.* 380, πᾶς ἀνὴρ κώπης ἀναξ | ἐς ναῦν ἐχώρει πᾶς θ' ὅπλων ἐπιστάτης.

357 γένος...ὅς.] Cf. v. 235, ποίμναν...ὦν, and note.

ὅς ἄλιον ἔβας.] The metre (v. 350 μὲν οὐκ ἔτ' ἐμ' | μὲν οὐκ | ) requires either ὅς ἄλιαν | εβας; or ἄλιον ὅς ἐπεβας,—the reading adopted by Hermann, Lobeck, Schneidewin, Wunder, etc.—ἐπέβας would mean *conscendisti navem*.

πλάταν.] *Palmulam remi*,—the oar-blade,—hence especially ἐναλία, ἄλια: *O. C.* 716: Eur. *Hec.* 39, &c.

360 ἔτ' ἄρκος ὄντ'.] The word ἄρκος (τό) is used by Alcaeus, *frag.* 15. 4 (Bergk.) κνάμιδες, ἄρκος ἰσχύρω βέλεως.—Two other readings deserve remark: (1) πημονᾶν ἐπαρκέσονται, Wunder, Schneidewin. (2) ποιμένων ἐπαρκέσονται. Schol., μόνον τῶν ἐμὲ ποιμαίνοντων ἐπαρκέσονται. But Lobeck renders—'the destined helper of thy shepherd'—ποιμένων meaning

Αἴαντος, and ἐπαρκέσονται standing for βοηθὸν ἐσόμενον, on the analogy of οἱ προσήκοντές τινος, ἡ τεκοῦσά τινος, etc. As Hermann, however, observes, the omission of the article makes an important difference; and Lobeck allows that he can produce no instance exactly analogous.

361 ἀλλά.] 'Come.' Pind. *O.* vi. 38, ὦ Φίντις, ἀλλὰ ζεύξον ἥδη μοι σθένος ἡμιόνων.

362 κακὸν κακῷ...ἄρκος.] Seek not death as a remedy for misfortune—thereby bequeathing aggravated misfortune to your survivors. Cf. Her. iii. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ, ('do not avenge your mother's death by renouncing a throne').

363 τὸ πῆμα τῆς ἄτης.] 'The bitterness of the doom.' *Od.* iii. 152, ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο: Soph. *Phil.* 765, τὸ πῆμα τοῦτο τῆς νόσου.

364—374. Lyric metres of the second strophe:—

V. 364. ὁρᾶς τὸν θραῦσιν | τὸν εὐκαρδῶν | : dochmiac dimeter: see note at v. 348 on metre of vv. 348—9.

V. 365. τῶν ἐν δαῖοις | ἀτρεστὸν μάχαῖς | : the same.

V. 366. ἐν ἀφῶβοις μὲ θῆρσι | ἔδεῶν χερᾶς | : the same.

V. 372. ὦ | δῦσμορὸς | ὅς χερὶ μὲν || μέθηκ' | ἄ τοὺς | ἀλᾶστ' | ὅρας | : dactylic dimeter hypercatal., with anacrūsīs (note at v. 172 on metre of v. 175) : iambic dimeter.

V. 374, 5. ἐν δ' ἐλκῆσσι || ἔβοῦσ' | ἔ καὶ | κλυτοῖς | πῆσῶν || αἰπὸ λῶις | : cho-

στροφή β'.

ΑΙΑΣ

ὄρᾳς τὸν θρασὺν, τὸν εὐκάρδιον,  
τὸν ἐν δαίτοις ἄτρεστον μάχαις,  
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;  
ᾧμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

365

ΤΕΚΜΗΣΣΑ

μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὐδα τάδε.

ΑΙΑΣ

οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;  
αἰαῖ αἰαῖ.

370

ΤΕΚΜΗΣΣΑ

ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ,

ΑΙΑΣ

ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας,

riambus : iambic dimeter : cho-  
riambus.

V. 376. ἔρεμν|ὸν αἰμ|εδεῦσ|α| : iam-  
bic dimeter catal.

364 θρασὺν....εὐκάρδιον....ἄτρε-  
στον.] 'Bold' in going to meet dan-  
ger; 'stout-hearted' when it looms  
near; 'intrepid' in its presence.

366 ἐν.] Cf. v. 43, ἐν ὑμῖν, note:  
vv. 1092, 1315.

ἀφόβοις θηρσὶ.] 'Unsuspecting'  
(‘peaceful’) ‘cattle.’—Others un-  
derstand ἀφοβοὶ θῆρες to mean,  
‘wild beasts which are not formida-  
ble,’—a sort of oxymoron, —‘wild  
beasts that are not wild or fierce’—  
*cicures bestiae*. A lion might of course  
be called θῆρ as opposed to a sheep.  
But any animal might be called θῆρ  
as opposed to a human being. See  
Aesch. *Eum.* 69, αἷς οὐ μίγνυται |  
θεῶν τις, οὐκ ἀνθρωπος, οὐδὲ θῆρ ποτε :  
Soph. *frag.* 678, ἐν θηρσίν, ἐν βρο-  
τοῖσιν, ἐν θεοῖς ἀνω. The contrast  
in question here is not between wild  
beasts and tame, but between brutes  
and men. Cf. v. 64, ὡς ἀνδρας, οὐχ  
ὡς εὐκερων ἄγραν ἔχων : and v. 300.

367 [βρίσθην.] ‘How then have  
I been disgraced!’ Cf. v. 217, note.

369 οὐκ ἐκτός; οὐκ κ.τ.λ.] In the  
corresponding verse of the anti-  
strophe (384), the MSS. have ἰδοίμ-  
ιν, καίπερ, κ.τ.λ. corrected by Din-  
dorf to ἰδοίμι μὴν νιν, καίπερ, κ.τ.λ.  
Schneidewin, reading ἰδοίμιν there,  
has οὐκ ἐκτός ἄψορρον ἐκνεμεῖ πόδα  
here.

ἄψορρον.] Adverb. Cf. *Trach.*  
902, ὅπως ἄψορρον ἀντήν πατρί.

ἐκνεμεῖ πόδα.] Lit., ‘guide your  
foot out of the way :’ ἐκνέμεσθαι  
would naturally mean, ‘to pasture  
upon (land) to the full,’—*depassci* :  
but is used here in that sense of  
‘guiding’ (away), which is proper to  
the active νέμειν. Cf. Pind. *N.* VI. 15,  
ἐν ἔχνεσιν...ἐὼν πόδα νέμων. For the  
poetical middle form, cf. *O. C.* 244,  
προσορᾶσθαι : *El.* 1059, ἐσορᾶσθαι :  
*ib.* 892, κατιδέσθαι : Aesch. *P. V.*  
43, θρηνείσθαι : *Pers.* 62, στένεσθαι :  
*Eum.* 357, αὐδάσθαι : *ib.* 339, σπεύ-  
δεσθαι : etc.

372 ὦ.] ὦ—like our *Oh!*—is an  
exclamation expressing surprise or  
joy or pain : ὦ, a mere sign of the  
vocative, less emphatic than *Oh!* ;  
also in the phrase ὦ πρὸς θεῶν, in  
questions or with the imperative.



ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολλίοις 375  
ἐρεμνὸν αἶμ' ἔδευσα.

## ΧΟΡΟΣ

τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;  
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

## ΑΙΑΣ

ὠὸ πάνθ' ὁρῶν, ἀπάντων τ' αἰὲ

δύσμορος, ὅς...] *Miser, qui omiserim.* ὅς sometimes = ὅστις, just as *qui* with *indic.* sometimes occurs where we should have expected *qui* with *conjunctive*: Xen. *Mem.* III. 5, 15 (when will Athenians, like Spartans,) ἢ πρεσβυτέρους ἀλδέσονται—οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων—ἢ σωμασκήσουσιν οὕτως, οἱ οὐ μόνον εὐεξίας αὐτοὶ ἀμελοῦσιν, ἀλλὰ, κ.τ.λ.: Cic. *Phil.* IV. 5, *Virtus est una altissimis defixa radicibus, quae nunquam ulla vi labefactari potest, nunquam demoveri loco.*

χερὶ μὲν.] The μὲν at first sight appears misplaced. We should have expected—τοὺς μὲν ἀλάστορας χερὶ μεθήκα, τοῖς δὲ βουσὶν ἐνέπεσον. But the first thought in the speaker's mind perhaps was—τοὺς ἀλάστορας χερὶ μὲν μεθήκα, ποιμῶν δὲ διαφθορὰ ἐξημίωσα: 'let off the Greeks in respect of *personal* chastisement, and merely damaged them in *property*.' He first intended to contrast two modes of punishing the Greeks, but is led on to contrast vengeance on men with violence against cattle.

375 κλυτοῖς.] 'Goodly:' *Od.* IX. 308, κλυτὰ μῆλα. The epithet is not ironical. Like εὐκερως in v. 64, it serves two purposes—to emphasize the insensate character of an outrage upon valuable property—and to suggest sympathy for the fate of fine animals.

376 ἔδευσα.] Cf. Pind. *N.* x. 141, τέγγων δάκρυα: Eur. *I. T.* 160, μέλλω κρατῆρα.... ὑδραίνειν.... πηγὰς τε: Lycophron v. 1185, ραίνει χόας: Liv. V. 16, *aquam Albanam...emis-*

*sam per agros rigabis.*

377 ἐπ' ἐξειργασμένοις.] (Why grieve) 'when the deed is past recall?' Aesch. *Ag.* 1350, ἔσθηκα δ' ἐνθ' ἔπαισ' ἐπ' ἐξειργασμένοις. ἐπὶ here does not mean 'after all is done,' 'but *with* all done,'—denoting a present condition of the action ἀλγοίης ἂν. See Mr Paley's note to Aesch. *Pers.* 527, where he quotes Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, (you shall not do so) 'with my words unsaid:' Eur. *Ion* 228, ἐπὶ δ' ἀσφάκτοις | μήλοισι.... μὴ πάρτε—'enter not *with* the victims unslain.'

378 οὐ γὰρ γένοιτ' ἂν... ἔχειν.] A mixed construction compounded of (1) οὐκ ἂν γένοιτο, ὅπως ταῦτα οὐχ ᾧδε ἔξει: like *O. T.* 1058, οὐκ ἂν γένοιτο τοῦθ' ὅπως... οὐ φανῶ τοῦμὸν γένος: (2) οὐκ ἂν γένοιτο, ταῦτα οὐχ ᾧδε (ἄλλως) ἔχειν.—Cf. *O. C.* 385, ἤδη γὰρ ἔσχευς ἐλπίδ' ὥς ἐμοῦ θεοῦς | ὦραν τιν' ἔξειν;

379 πάνθ' ὁρῶν.] 'All-observing,'—ever on the alert 'to snatch an occasion against his foes' (v. 2).—Morstadt (followed by Schneidewin) πάντα δρῶν, i. e. πανούργος.

ἀπάντων τε.] ἀπάντων τε... κακοπινέστατόν τε.—Elmsley contended that Greek idiom requires either πᾶν θ' ὁρῶν... ἀπάντων τε: or πάνθ' ὁρῶν... ἀπάντων δέ. But πᾶν ὁρῶν would naturally mean 'looking at anything'—not 'all-seeing.' And though δέ was often used with a word repeated, (κινεῖ κραδίην, κινεῖ δὲ χολήν, Eur. *Med.* 99,) it would be difficult to shew that it was indispensable in such cases.

κακῶν ὄργανον, τέκνον Λαρτίου,  
κακοπινέστατόν τ' ἄλλημα στρατοῦ,  
ἣ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡΟΣ

ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κώδύρεται.

ΑΙΑΣ

ἴδοιμι μὴν νιν, καίπερ ὧδ' ἀτῶμενος.  
ἰὼ μοι μοι.

385

ΧΟΡΟΣ

μηδὲν μέγ' εἵπης. οὐχ ὀρᾷς ἴν' εἰ κακοῦ;

ΑΙΑΣ

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,

380 Λαρτίου.] V. 1, *note*.

381 ἄλλημα.] 'Knave.' Cf. v. 103, κίναδος. *Ant.* 320, οἴμ' ὡς ἄλλημα (alii λάλλημα) δῆλον ἐκπεφυκὸς εἶ. As ἄλλημα from ἀλέω 'to grind' corn, so παιπάλλημα from παιπάλη (πάλλω), 'fine meal'—the notion of *finesse* underlying both words. Aeschin. *de Fals. Legat.* p. 33. 24, ὅ, τι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλλημα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ᾔδεν πρότερον: 'I never knew before what 'knave,' or 'shuffler,' or 'weathercock,' or any such terms meant.'

382 ἣ που.] 'I warrant.' *Trach.* 846, ἣ που ὀλοά στένει: *Phil.* 1130, ἣ που ἐλεωνὸν ὀρᾷς.

πολὺν γέλωτα... ἄγεις.] 'Loudest loud and long'—ἄγεις implying *sustained* triumph. Cf. Eur. *Or.* 182 (Electra to the Chorus) κτύπον ἡγάγετ' οὐχὶ σίγα...; &c.—Lit., 'you have kept up a noise' (she had once before enjoined silence, v. 170).

γέλωθ'.] Suidas and one MS. γέλων. But the 'Attic' form was used by the Tragedians only when metre compelled: cf. v. 303.

383 ξὺν τῷ θεῷ.] ξὺν τοι θεῷ has been conjectured, since the usual phrase is ξὺν θεῷ, ξὺν θεοῖς. On the other hand, ὁ θεός is sometimes used where no particular god is meant,

but merely 'the god, whatever his name, who is always influencing a man's destiny at any given moment'; e. g. Eur. *Helen.* 711, ὦ θύγατερ, ὁ θεός ὡς ἔφην τι ποικίλον | καὶ δυστέκμαρτον.

384 ἴδοιμι μὴν νιν.] The MSS. give simply ἴδοιμι νιν: and in the strophe (v. 369) some editors omit the second οὐκ: see v. 369, *note*.—Hermann, ἴδοιμι νιν νῦν: Triclinius, δὴ νῦν: Dindorf (1832) ἴδοιμι, ἴδοιμι. Either μὴν ('yet') or μὲν suits the context better than νῦν or δὴ.

καίπερ ὧδ' ἀτῶμενος.] Shattered as I am—(and I do not dispute that this is the will of the gods)—let me but have a chance of revenge.

386 μηδὲν μέγ' εἵπης. *Od.* XXII. 287, μή ποτε πάμπαν | εἰκὼν ἀφραδὶς μέγα εἰπεῖν, ἀλλὰ θεοῖσι | μῦθον ἐπιτρέψαι: Theocr. x. 20, μηδὲν μέγα μυθεῖν: Plato *Phaedo* p. 95 B, μὴ μέγα λέγε, (referring to the words σύ μοι δοκεῖς ἐξευρήσειν) μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον: 'say nothing presumptuous, lest some malign influence render our discussion futile.' Soph. *El.* 830, μηδὲν μέγ' ἀύσης: Virg. *Aen.* x. 547, *Dixerat ille aliquid magnum.*

ἴν' εἰ κακοῦ.] Cf. v. 102, ποῦ τύχης, *note*.

387 προγόνων προπάτωρ.] Telamon, father of Ajax, was the son of

ἐχθρόν ἄλῃμα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς, 390  
τέλος θάνοιμι καὶ τός.

## ΤΕΚΜΗΣΣΑ

ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν  
εὐχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

στροφή γ'.

ΑΙΑΣ

ὠὸ σκότος, ἐμὸν φάος,  
ἔρεβος ὧ φαεννότατον, ὥς ἐμοὶ,

395

Aeacus and Endeis. Aeacus was the son of Zeus and Aegina. Cf. Alcaeus *frag.* 48 (Bergk *Poet. Lyr.* p. 718), Κρονίδα βασιλῆος γένος Αἴαν. —Cf. *Ani.* 937, ὧ γῆς Θήβης ἄστρ' πατρῶν | καὶ θεοὶ προγενεῖς (Ares and Aphrodite, the parents of Harmonia, wife of Cadmus).

πῶς ἄν.] *utinam*. Cf. *O. C.* 1099, ὦ πάτερ, πάτερ, | τίς ἄν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν | δοίῃ; *Phil.* 794, πῶς ἄν ἀντ' ἐμοῦ | τὸν ἴσον χρέον τρέφοιτε τήνδε τὴν νόσον;

390 δισσάρχας.] Cf. v. 251, δικρατεῖς. These epithets ought in strictness to mean 'diversely ruling,' but δισσάρχαι βασιλεῖς is used merely in the sense of δισσοὶ βασιλεῖς.—Cf. *O. C.* 1055, διστόλους ἀδελφάς, not—'sisters diversely journeying,' but 'two sisters journeying (together):' *Eur. Phoen.* 683, διώνυμοι θεαί, Περσέφασσα καὶ φίλη Δαμάτρη θεά, where the meaning is not—'two goddesses with contrasting names,' but simply, 'two goddesses, each of whom is invoked.' Similarly in *O. C.* 718, ἐκατόμποδες Νηρηίδες, not 'the centipede Nereids,' but 'the feet of a hundred Nereids.'

391 ὀλέσσας...θάνοιμι.] *Aesch. Cho.* 430, ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.

394—411. Lyric metres of the third strophe:—

V. 394. ὠὸ (*extra metrum*).  
σκότος ἐμὸν φάος | : dochmiac monometer: see note at v. 348 on

metre of vv. 348, 9.

V. 395. ἔρεβος ὧ φαένν' | ὀταῦτον ὦς ἐμοῖ | : dochmiac dimeter.

V. 396. ἔλεσθ' | ἔλεσθ' || ἔμοικητόρα | : iambic monometer: dochmius.

Vv. 397, 8. ἔλεσθ' | ἔμοῦτ' | ἔγαρ || θεῶν γένος οὐθ' | ἄμερίων | : iambic tripodia: choriambic dimeter.

Vv. 399, 400. ἔτ' ἄξ' | ἴος | βλεπεῖν | τῖν εἰς | ὀνᾶσ' | ἴν' ἀνθρ' | ὦπων | : iambic trimeter, followed by a trochee: 'qui in fine trimetri additus est pes, numero videtur trochaeus semantus esse,' (*Herm. Oed. Tyr.* 1328)—*i. e.* σημαντός, 'marked,' 'emphatic.'

Vv. 401, 2. ἀλλᾶ | μα Δῖος | : trochaic monometer hypercatel.

ἀλκῇ μα θεῖος | : the same.

ὀλέθρ' | αἰκίζεῖ | : tribrach and molossus, forming a dochmiac metre. (In the antistr. v. 420, a dactyl, εὐφρόνῆς, replaces the tribrach).

V. 403. ποῖ τίς | οὖν φῦγ' | η | : trochaic monometer hypercatel.

V. 404. The same.

V. 405. εἰ τὰ | μὲν φθῖν' | εἰ φῖλ' | οἱ τῖς | δ | : trochaic monometer: trochaic penthemimer.

V. 406. ὁμοῦ | πέλει | , κ.τ.λ. Iambic trimeter.

Vv. 407, 8. πᾶς δὲ | στρατός || διπᾶλ-τῶς ἄν | με | : iambic dimeter hypercatel.

V. 409 χεῖρ' | φῶν' | εὐοῖ : dactyl and spondee ('*Ἀδώνιον μέτρον*).

395 ἔρεβος.] 'Nether darkness.'

ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,  
 ἔλεσθέ μ'· οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων  
 ἔτ' ἄξιός βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.  
 ἀλλὰ μ' ἅ Διὸς  
 ἀλκίμα θεὸς  
 ὀλέθρι' αἰκίζει·  
 ποῖ τις οὖν φύγη;  
 ποῖ μολῶν μενῶ;  
 εἰ τὰ μὲν φθίνει, φίλοι, τίσις δ'

4CO

405

In the *Iliad* and *Odyssey* Ἔρεβος is a general term for the nether gloom, —but distinguishable from δόμος Ἀΐδος, the actual abode of the dead: (*Il.* VIII. 367, εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προῦπεμψεν | ἄξοντ' ἔξ' Ἑρέβους κύνα):—while Τάρταρος is a lower abyss, τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης, *Il.* VIII. 16.—Later poets used the word in a general sense, *e. g.* ἔρεβος ὕφαλον, the darkness of the deep, *Ant.* 589.

ὥς ἐμοί.] *quo in loco res meae sunt.*—*O. C.* 20, μακρὰν γὰρ, ὥς γέροντι, προῦστάλης δόδον: *Cic. Brut.* 10. 41, *Themistocles insecutus est,*—*ut apud nos, perantiquius.*

396 οἰκήτορα. Cf. v. 517.

399 οὔτε γάρ... ἀνθρώπων.] Οὐκέτι γὰρ ἄξιός (εἰμι) βλέπειν οὔτε (εἰς) θεῶν γένος οὔτε εἰς ὄνασιν τινα ἀμερίων ἀνθρώπων. For the place of the preposition, which governs γένος as well as ὄνασιν, cf. *Ant.* 1176, πότερα πατρῴας ἢ πρὸς οἰκείας χερὸς; *Eur. Her.* 755, μέλλω τὰς πατριώτιδος γὰς, | μέλλω περὶ τῶν δόμων | ...κίνδυνον τεμεῖν.—Hermann places a comma at βλέπειν, taking it as governing γένος, and making τιν' εἰς ὄνασιν ἀνθρώπων a separate clause. But ἀμερίων surely agrees with ἀνθρώπων: cf. *Ant.* 790, ἀμερίων ἐπ' ἀνθρώπων.—For the form of the sentence, Schneidewin compares *Liv.* XXII. 14, *saepius nos quam deorum invocantium opem.*

401 ἀλλὰ μ' ἅ Διὸς.] Recalling the encouragement which Athens had given him in his onslaught, and for which he had expressed so much

gratitude (vv. 92, 117), he now sees that this visitation is from her: cf. v. 451.

ἅ Διὸς.] Cf. v. 172, *note.*

403 φύγη.] Conjunct. deliberative,—usu. aorist, as here: *Eur. Hec.* 1057, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω; sometimes present, as *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; aorist and present combined, *Eur. Ion* 758, εἰπῶμεν ἢ σιγῶμεν;

404 μολῶν.] *O. C.* 1747, αἶται, ποῖ μὴλωμεν, ὦ Ζεῦ; *El.* 812, νῦν δὲ ποῖ με χρὴ μολεῖν; *Virg. Georg.* IV. 504, *Quid faceret? quo se raptā bis coniuge ferret?*

405 εἰ τὰ μὲν... φονεύοι.] 'For the old things (τὰ μὲν—my former name and fame) fade, my friends,—and therewith comes retribution (*i. e.* I have not only lost my old prestige, but at the same time incurred the vengeance of the Greeks); and I am the dupe of shadowy conquests (his visionary triumphs over his enemies);—and all the host is ready to slay me with both arms.' Dindorf's text, thus rendered, falls into parallel clauses:—τὰ μὲν φθίνει ('my old honours perish') answers to μῶραις ἀγραις προσκελμεθα:—τίσις πέλει ('vengeance is at hand') answers to στρατὸς ἀν με φονεύοι.—Among the other readings, three may be noticed:—(1) Brunck, Lobeck, Schneidewin, Wunder, instead of τίσις δ' ὁμοῦ πέλει, read τοῖσδ' ὁμοῦ πέλας, *i. e.* '(my honours perish) along with these creatures near me' (the



όμοῦ πέλει, μώραις δ' ἄγραις προσκείμεθα,  
πᾶς δὲ στρατὸς δίπαλτος ἂν με  
χειρὶ φονεύοι.

## ΤΕΚΜΗΣΣΑ

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410  
φωνεῖν, ἃ πρόσθεν οὔτος οὐκ ἔτλη ποτ' ἂν.

## ΑΙΑΣ

ὦ πόροι ἀλῖρροθοι  
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,  
πολὺν πολὺν με δαρὲν τε δὴ

slain cattle). But τοῖσδ' leaves a syllable wanting, since εἰ τὰ μὲν φθῶ | εἰ φίλοι τῖσις δ | corresponds to v. 423, ἐξερῶ μὲγ | οἶδν οὐτῶ |. Hermann's τοῖοῖσδ | is on this ground preferable to τοῖσδ'.—(2) Ahrens, τοῖς δόμον πέλας,—i. e. τοῖς ἐγγύτατα γένους, τοῖς συγγόνις: 'old honours are perishing) for the members of my house.'—(3) Thiersch: τοῖς δ' ὁμοῦ γέλως (for πέλας) μώραις γ' ἄγραις προσκείμεθα,—'while to them (my enemies) I am a mark for scorn through my folly,' &c.

406 προσκείμεθα.] Her. III. 34, τῇ δὲ φιλοῖνῃ σέ φασι πλεόνως προσκείσθαι. The word was sometimes used, like ἐγκείμεαι, of an engrossing trouble: e. g. *El.* 1040, ᾧ σὺ πρόσκεισαι κακῷ. Cf. Eur. *Helen.* 269, ξυμποραῖς ἐγκείμεθα, *incumbimus* (i. e. *versamur in*) *malis*.

408 δίπαλτος.] 'With the force of both arms'—with all their might and main. Cf. Eur. *I. T.* 323, ὡς δ' εἶδομεν δίπαλτα πολέμων ξίφῃ, i. e. *two-handed* swords. Others render—'hurling each two spears,' and understand a direct allusion to the Homeric custom of carrying a second spear (ἔχων δύο δοῦρε, *Od.* I. 256). But the words χειρὶ φονεύοι rather suggest the notion of death dealt at close quarters; and δίπαλτος expresses that the strength of both arms is put into the blow.—Cf. Aesch. *Theb.* 985, τρίπαλτα πῆματα, 'woes hurled

on us with triple force.' For the *active* sense of δίπαλτος, cf. *Ag.* 115, χερὸς ἐκ δοριπάλτου.

410 ἄνδρα χρήσιμον.] 'A good man and true.' The epithet χρήσιμον, weak at first sight, is in fact most appropriate to the context. 'How piteous to hear a man who never yet flinched at his post invoking death to release him—a good soldier apprehending death from the comrades with whom he has served!' Cf. v. 963 (*Tecmessa* anticipating how the Greeks will miss Ajax), ἴσως τοι... θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.—χρήσιμος, χρηστός, beyond their immediate sense of 'serviceable,' involved the notion of genuine worth and nobleness: cf. Eur. *Phoen.* 1741, τὸ χρήσιμον φρενῶν... εὐκλεᾶ με θήσει. On the other hand ἀχρήσιος ἀνὴρ (*Hes. Opp.* 295) is opposed to ἐσθλός.

411 φωνεῖν.] Xen. *Cyr.* II. 2. 3, τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. *Phil.* 234, φεῦ, τὸ καὶ λαβεῖν | πρόσφθεγμα τοιοῦδ' ἀνδρός...!—*Madv. Synt.* § 168 a 3.

412 πόροι ἀλῖρροθοι.] 'Paths by the wild waves'—not *over* them, as in Aesch. *Pers.* 369, ἐκπλους φυλάσσειν καὶ πόρους ἀλῖρρόθους.

414 δαρὸν τε δῆ.] 'And very weary.' Plaut. *Mil.* II. 6. 28 (*supplicium*) *longum diutinumque a mane ad vesperum*.—For δῆ, cf. *Il.* XIX. 85, πολλὰκι δῆ, 'full oft:' *ib.* VII. 94, ὅψε δὲ δῆ, 'quite late:' Plato

κατείχεται ἄμφι Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ 415  
ἔτ' ἄμπνοας ἔχοντα· τοῦτό τις φρονῶν ἴστω.

ὦ Σκαμάνδριοι

γείτονες ῥοαί,

εὐφρονες Ἀργείοις,

420

οὐκέτ' ἄνδρα μὴ

τόνδ' ἴδῃτ', ἔπος

ἔξερέω μέγ', οἶον οὕτινα

Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ 425

Ἑλλανίδος· τανῦν δ' ἄτιμος

ὦδε πρόκειμαι.

### ΧΟΡΟΣ

οὔτοι σ' ἀπείργειν οὐδ' ὅπως ἐὼ λέγειν

*Rep. p. 338 B, αὐτίκα δὴ μάλα, 'on the very spot.'*

415 οὐκέτι με.] *Sc. καθέζετε.*

417 φρονῶν.] *Hor. Sat. I. 5. 44, Nil ego contulerim incundo sanus amico.*

420 εὐφρονες Ἀργείοις.] 'Kindly to the Greeks'—as having so long refreshed their thirsty toils, and kept the plains green and cool around them. Cf. v. 862 (where Ajax is saying farewell to the landscape around him),—*κρῆναί τε ποταμοὶ θ' οἶδε...χαίρειτ', ὦ τροφῆς ἐμοί*, 'farewell, nourishers of my life.'—Two other meanings have been put on the phrase:—(1) 'Kindly to the Greeks my enemies, and therefore hostile to me,'—the fatal onslaught on the herds having been made on the plain of the Scamander. But this circumstance would have been a slender reason for quarrelling with the river itself, or assuming it to be the confederate of the Atreidae. —(2) 'No more, the allies of the Greeks, will ye see me'—*i. e.* 'you will no more see me victorious beside your favouring stream'—victorious by your favour. For this sense the comma at Ἀργείοις should be removed; but the explanation appears farfetched.

424 ἔπος ἔξερέω μέγα.] The boast

recalls that of Achilles, *II. XVIII. 104*, ἀλλ' ἤμαι παρὰ νηυσὶν, ἐτώσιον ἄχθος ἀρούρης, | τοῖος ἔων ὅλος οὗτις Ἀχαιῶν χαλκοχιτώνων | ἐν πολέμῳ. But the apologetic phrase—*ἔπος ἔξερέω μέγα*—which modifies the boast of Ajax, shews that the chastening discipline of Athene has already begun to tell.

427 πρόκειμαι.] Lie prostrate. Cf. vv. 323—5: 1059, *θανόντες ἂν προκείμεθ' αἰσχίστῳ μόρῳ*.

428 οὔτοι...οὐδέ.] Dindorf and Elmsley, οὐδέ. Hermann, Lobeck, and most other editors οὐ τε, with the MSS. Elmsley (*Edin. Review* vol. 18 p. 492) maintained that οὐδέ, not οὐτε, always follows οὔτοι. Now, οὐκ...οὐδέ,—*not...no, nor*—are properly used where the second clause is emphasized as stronger than the first,—*e. g.* Eur. *H. F.* 316, οὐτοι τὸ δειλὸν, οὐδὲ τοῦ βίου πόθος,—'not cowardice, no, nor desire of life.' Her. 64, οὐτοι βία γέ μ' οὐδὲ τοῦσδ' ἄξεις λαβών—'you shall not take me,—nor these either.' But where two clauses are strictly on a par as regards emphasis, then οὐτε...οὐτε is used: and for this, in poetry, οὐ (or οὔτοι)...οὐτε is sometimes found: *e. g.* *Od. IV. 566*, οὐ νιφετὸς οὐτ' ἄρ' χειμῶν πολὺς οὐτε ποτ' ὄμβρος.

ἔχω κακοῖς τοιοῖσδε συμπεπτωκότα.

## ΑΙΑΣ

αἰαῖ· τίς ἄν ποτ' ᾤθ' ὦδ' ἐπώννυμον  
τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;  
νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ  
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·  
ὅτου πατήρ μὲν τῇσδ' ἀπ' Ἰδαίας χθονὸς

430

430—524. *Aj.* Who could have foreseen that my name, formed from the accents of woe, was to be matched with a fate so woful? Well may I repeat twice and three times these mournful syllables; I, whose father from this land of Troy brought away the first meed of valour; but I his son, having wrought on the same field deeds not less, thus perish dishonoured by the Greeks. Had Achilles lived, his own lips would have adjudged the arms to none but me: but the Atreidae have juggled them into the hands of a villain. And bitterly should they have rued it, if sight and mind had not played me false,—if I had not been foiled and maddened by the stern-eyed, unconquered goddess. And now what am I to do? return crestfallen to my father's presence? rush alone to meet death among the Trojans? No, it rests for me to prove that at least in spirit I am a hero. One of two things the brave man seeks—a life of glory, or a glorious death.—*Tesm.* O Ajax, my lord, in me also thou seest the force of destiny; but the fate that has made me thine has taught me to wish thee well; and by the Zeus of our hearth, by the union that has joined thee and me, I implore thee not to leave me desolate. The last day of thy life will be the last of my freedom and of thy child's. And have pity on thy father's dreary age,—on thy mother, who prays often for thy return. Pity the son whom thou wilt leave to unloving guardians; pity me also, friendless

but for thee. A noble nature holds to the memories of love.

431 ξυνοίσειν.] ξυμβήσασθαι—ξυνδραμεῖν. *Ar. Eq.* 1232, καὶ μήν σ' ἐλέγξει βούλομαι τεκμηρίω, | εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις; *i. e.* 'answer to the description in the oracle.'

432 νῦν γὰρ...αἰάζειν.] 'For well may I now mourn—yea, twice and three times mourn—in the plaintive syllables that shape my name.' The Greek pun could hardly be rendered with tragic effect in English.—*Cf. Ant.* 110, Πολυνείκους | ἀρθεῖς νεικέων ἐξ ἀμφιλόγων: *Soph. frag.* 877, ὀρθῶς δ' Ὀδυσσεὺς εἰμ' ἐπώννυμος κακοῖς | πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς ἐμοί,—(ὀδύσσομαι,—'have been wroth at me.' *Plutarch (vit. Nicias* 1.) ridicules the notion of Timaeus (historian 280 B.C.) that the mutilation of the Hermae prefigured the influence of the Syracusan statesman Hermocrates in the fortunes of the Sicilian expedition—(τῇ περικοπῇ τῶν Ἑρμῶν προσημαίνειν τὸ δαιμόνιον ὥς ὑπὸ Ἑρμοκράτους πλείστα πείσσονται).

433 τοιούτοις.] *Cf. v.* 164, *note.*

434 πατήρ.] Telamon—'whom a willing comrade, with the warriors of Tiryns, Alcmena's son brought over the sea to the tumult of bright arms at Troy, to punish the falseness of Laomedon' (*Pind. I. v.* 38—42). For his services at Troy Telamon received the hand of Hesione, daughter of Laomedon,—bestowed upon him by Hercules as 'a special



τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ  
πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·  
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον

435

Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,  
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,  
ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.

440

καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,  
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι  
κρίνειν ἔμελλε κράτος ἀριστείας τινί,  
οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.

νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας  
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.

445

meed of honour' (ἐκκριτον δῶρημα, v. 1302).

435 καλλιστεῖ ἄριστεύσας.] 'Having won the first prize for valour in all the host'—καλλιστεῖα cognate accus. Cf. Her. IX. 33, νικᾶν Ὀλυμπιάδα (νικᾶν Ὀλύμπια, Thuc. I. 126) 'to be winner in an Olympic contest' (instead of Ὀλυμπιάδα ἀνελεῖσθαι, Her. VI. 36): and so ἄρμα νικᾶν, Pind. I. IV. 43: Böckh *Corp. Inscr.* III. 193, στεφθεὶς παγράτιον (cf. Hor. *Epp.* I. I. 50, *coronari Olympiā*). We should have expected either (1) τὰ πρῶτ' ἄριστεύσας simply, as in v. 1300, or (2) τὰ καλλιστεῖα ἀράμενος.

437 τόπον... Τροίας.] 'The same place of Troy,'—i. e. 'the same place, viz. Troy.' Cf. *O. T.* 1134, τὸν Κιθαιρώνος τόπον.

438 ἐπελθών.] Cf. v. 305 ἐπάξας, note.

439 ἀρκέσας.] 'Having done with this right hand services not less:' ἀρκεῖν here = ἐπαρκεῖν (τινὶ τι), *aliquid alicui praestare*.

441 τοσοῦτον.] The forms τοσοῦτο, τοιοῦτο are rare in tragedy: but see Aesch. *P. V.* 820, τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω: and in *Eum.* 182 τοσοῦτο is usually read.

443 ἔμελλεν... ἔμαρψεν.] The imperfect ἔμαρπτεν ought in strictness to have followed ἔμελλεν:—'If A-

chilles were alive and about to adjudge the prize, no one would get it (ἔμαρπτεν ἄν) before me.' Instead of this we have:—'If Achilles were alive and about to adjudge the prize, no one would have got it (ἔμαρψεν ἄν) before me:' for Achilles being dead, the whole hypothesis belongs to the past. 'If he were alive and about to adjudge' is, in fact, merely a poetical way of saying, 'If in his lifetime he had been called upon to adjudge.'

442 τῶν ὅπλων τῶν ὧν.] *De suis ipsius armis*,—concerning the right succession to which he might be fairly considered the best authority.—ὧν. The possessive ὅς (Epic ἑός), never found in Attic prose, occurs a few times in tragedy: e. g. Eur. *Med.* 955, ἐκγόνοισιν οἷς, *posteris suis*: Soph. *O. T.* 1248, τοῖς οἷσιν αὐτοῦ, *suis ipsius (natis)*.

444 ἀντ' ἐμοῦ.] So Aesch. *P. V.* 475, οὗτις ἄλλος ἀντ' ἐμοῦ: Soph. *O. C.* 488, καὶ τις ἄλλος ἀντὶ σοῦ.

446 ἔπραξαν... φωτὶ.] 'Have compassed them for an all-daring schemer.' Literally 'have managed them' for him,—πράσσειν conveying the idea of intrigue. Cf. Thuc. I. 57, ἔπρασσον ὅπως πόλεμος γένηται: Soph. *O. T.* 125, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσει' ἐνθένδ': Her. III. 61, ἀναγνώσας... ὥς οἱ αὐτὸς πάντα δια-



καὶ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοί  
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε  
 δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.  
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ  
 ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν  
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,  
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.  
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,  
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν

450

455

πρήξει, 'having persuaded (Smerdis) that he will himself *manage* everything for him' (i. e. carry through the plot for placing him on the Persian throne).

ἀπώσαντες κράτη.] 'And have disallowed the high deeds' of Ajax.—κράτη, like the plural *laudes*: Cic. *Off.* I. 22, *abundans bellicis laudibus*. For other senses of κράτη, cf. *Ai.* 1016, κράτη...καὶ δόμους, '(royal) prerogatives and palace': *Ant.* 485, εἰ ταῦτ' ἀνατὶ τῇδε κέσεται κράτη,— 'these high-handed deeds.'

448 γνώμης ἀπῆξαν.] 'Swerved from my true purpose,'—τῆς ἐμῆς, 'my own, my true purpose'—opposed to the δύσφοροι γνώμαι (v. 51), 'the vexing fantasies,' with which Athene had mocked his sight and foiled his plans,—'turning his rage aside' (ἐκτρέπω, v. 53) on the cattle.

449 κατ' ἄλλου φωτός.] Cf. *Il.* I. 232, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις· ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβῆσθαι.

δίκην...ἐψήφισαν.] 'Have given sentence.' The active ψηφίζειν usually means to reckon, calculate: e. g. Polyb. v. 26. 13, ('the value of pieces on a draught-board can be changed') κατὰ τὴν τοῦ ψηφίζοντος βούλησιν, 'at the pleasure of the reckoner.' But here, as sometimes in late Greek, ψηφίζειν=ψηφίεσθαι, to give a vote or sentence. The simple verb could hardly stand for ἐπιψηφίζειν, 'to put the ques-

tion to the vote,'—(said of the presiding magistrate, ἡγεμῶν δικαστηρίου).—For δίκην ψηφ., cf. *Isaeus de Pyrrhi hered.* p. 38. 32, τοῖς περὶ αὐτοῦ τούτου τὴν δίκην μέλλουσι ψηφιεῖσθαι.

450 νῦν δ'.] 'As it was'—contrasting the actual case with what might have been. Cf. *O. T.* 984, καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό μοι,| εἰ μὴ κύρει ζῶς· ἡ τεκοῦσα· νῦν δ', ἐπεὶ | ζῇ, πᾶσ' ἀνάγκη...ὀκνεῖν.

ἡ Διός.] Cf. v. 172, note.

ἀδάματος.] Cf. v. 952, ἡ δεινὴ θεός: v. 401, ἀλκίμα θεός.—ἀδάματος. In verbal adjectives, the Ionic and Attic dialects sometimes drop the σ of the 1st aorist: e. g. ἀγάτος for ἀγαστός, *Homer. hymn. Apoll.* 515; θανμάτος, *Pind. O. I.* 43: ἐῦκτιτος, *Il.* II. 592: κλαυτός (See Lobeck, *Ajax*, v. 704): ὀνοτός, *Pind. I.* IV. 85.

451 ἐπεντύνοντα.] 'Making ready' my hand. *Oppian Hal.* v. 562, ἤδη γὰρ δελφῖσιν ἐπεντύνουσιν ἀρῆα.—Valcknär, ἐπευθύνοντα: others ἐπεκτείνοντα or ἐπεντείνοντα.

453 ἐν.] Cf. v. 43, note.

τοιοῖσδε...βοτοῖς.] 'These poor cattle': Cf. v. 336, ἀφόβους θηροί, note.—βοτοῖς in a general sense, as v. 324. Cf. v. 145, note.

455 ἐμοῦ μὲν]=ἐμοῦ γοῦν. Cf. v. 121, (τίς ἂν σοι...προνοῦστερος...ἠῤρέθη);—*ΟΔ.* ἐγὼ μὲν οὐδέν' οἶδ'. *Ant.* 634 (Creon to his son Haemon—'are you angry with me too?')—ἡ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

βλάπτοι, φύγοι τᾶν χῶ' κακὸς τὸν κρείσσονα.  
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς  
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,  
ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.  
πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας  
μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαίου περῶ;  
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς  
Τελαμῶνι; πῶς με τλήσεταιί ποτ' εἰσιδεῖν  
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,

460

456 εἰ δέ...βλάπτοι.] 'But if the hand of a god should arrest.' Cf. *El.* 696, ὅταν δέ τις θεῶν | βλάπτῃ, δύναϊτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.—β-λάπτω, (ΛΑΒ, λαμβάνω,)= 'to lay hold upon': 'to retard, impede.' e. g. *Il.* VI. 39, ὅζω ἐνὶ βλαφθέντε μυρκίνῳ, (the two horses) caught in a tamarisk bough: Aesch. *Ag.* 119 (a hare) βλαβέντα λοισθίων δρόμων, stopped from its swiftness for ever.

457 τί χρὴ δρᾶν; ὅστις, κ.τ.λ.] *Sc.* ἐμέ, ὅστις. Cf. *O. C.* 263, κάμοι γε ποῦ ταῦτ' ἔστιν; οὔτινες βάθρων | ἐκ τῶνδ' ἐμ' ἐξάραντες εἴτ' ἐλαύνετε; i. e. καὶ ἐμέγε τί ὑμεῖς ὠφελεῖτε, οὔτινες, κ.τ.λ.

458 ἐχθαίρομαι...μισεῖ δέ μ'.] *Plato Euthyd.* p. 301 E, ἀρ' οὖν...ταῦτα ἡγοί σα εἶναι ὧν ἂν ἀρξῆς καὶ ἐξῇ σοὶ αὐτοῖς χρῆσθαι;—*Madv. Synl.* § 104 b.

459 Τροία πᾶσα.....καὶ πεδία.] 'All Troy and all these plains.' *Troia pāsa*=πάντες οἱ Τρῶες:—πεδία τάδε, the soil itself,—the Earth,—regarded as resenting the mad violence which had poured the blood of harmless victims into her bosom.—As to the tribrach in the 5th foot, cf. *Phil.* 1303, τί μ' ἀνδρ[ᾶ] πόλ[ε]μ[ι]ον | ἐχθρόν τ' ἀφείλου; *Eur. Helen.* 995, ἐς τὸ θῆλ[υ] τρέπ[ο]μ[ενος]: *Ion* 1541, τοῦ θεοῦ | δὲ λέγ[ο]μ[ενος].

460 ἔδρας.] In the bay between Cape Sigeum and Cape Rhoeteum. Cf. v. 4, note.

461 μόνους τ'.] 'And the forlorn Atreidae:' lit., (leaving the station

of the fleet) and (leaving) the Atreidae forlorn.'

περῶ.] Deliberative conjunctive, —usually the aorist; but cf. *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν; *Eur. Ion* 758, εἴπωμεν ἢ σιγῶμεν;

462 καί.] And (supposing I do go home).—Cf. *Phil.* 1247, ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.—ΟΔ. καὶ πῶς δίκαιον; *El.* 236, καὶ τί μέτρον κακότητος ἔφν;

ὄμμα.] *O. T.* 1371, ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποιοῖς βλέπων | πατέρα ποτ' ἂν προσεῖδον; *Phil.* 110, πῶς οὖν βλέπων τις (with what face?) ταῦτα τολμήσει λαλεῖν;

463 Τελαμῶνι.] The position of the proper name seems emphatic. 'And what face shall I shew to my father on my arrival—to *Telamon*?—to the veteran hero whose own return from Troy was so different?

πῶς με τλήσεται, κ.τ.λ.] *Ajax*—the trueborn heir of *Telamon*'s honours—shrinks from the thought of his father's grief and shame. How, he asks, will *Telamon* find heart to look at him? *Teucer*—'the son of the slave-woman' (v. 1228),—when he is anticipating a similar interview (v. 1012),—quails at the thought of his father's violence. He wonders how he will be able to face *Telamon*.

464 γυμνόν....ἀριστείων ἄτερ.] 'Ungraced,—without the meed of valour.' *Schneidewin* quotes *Ant.* 445, ἔξω βαρείας αἰτίας, ἐλευθερον:

ὦν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;  
οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν  
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους  
καὶ δρῶν τι χρηστὸν, εἴτα λοίσθιον θάνω;  
ἀλλ' ὥδέ γ' Ἀτρεΐδας ἂν εὐφράναιμί που.  
οὐκ ἔστι ταῦτα. πείρά τις ζητητέα  
τοιὰδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ  
μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

*Phil.* 31, κενὴν οἴκησιν, ἀνθρώπων  
δίχα: *Lucret.* v. 841 (*portenta*) *muta*  
*sine ore etiam, sine vultu caeca.*

465 ὦν εὐκλείας.] Literally, 'of  
which he had a great glory-crown,'  
—both genitives depending on στέ-  
φανον, but εὐκλείας more closely.  
*Cf.* v. 309, ἐρείπιοις...ἀργεῖου φόνου,  
*note.*

466 ἀλλὰ δῆτα...] 'But then  
shall I go...?' δῆτα, 'then,' sug-  
gests that transition to a fresh alter-  
native which would properly have  
been made by ἤ, corresponding to  
πότερα at v. 460.—*Xen. Anab.* v. 8,  
+, πότερον ἦτουν τί σε, (κ. τ. λ.);  
ἀλλ' ἀπήτουν...; 'Was it that I  
asked...? or perhaps I demanded  
back...?'

467 μόνος μόνους.] (Attacking)  
'alone, where all are foes.' *Eur.*  
*Andr.* 1221, μόνος μόνοισιν ἐν δόμοις  
ἀναστρέφει. *Cf.* v. 267, *note.*

468 δρῶν.] Not δράσας. He  
wishes to be taken by death in the  
midst of effort which will drown re-  
membrance.

θάνω.] *Cf.* 403, *note.*

469 εὐφράναιμι.] The leaders  
of the besieging army would be well  
pleased that their personal foe should  
sacrifice himself in doing service  
against the public enemy. His de-  
liberate suicide would not afford  
them this double gratification. It  
would rid them of him, certainly;  
but the injustice which had goaded  
him to the act would be exposed to  
invidious comment.

470 πείρά τις.] *Inceptum ali-*  
*quod*—'some emprise'—the project

of suicide, already hinted at (v. 416),  
and now beginning to form itself  
definitely in his mind.—It may be  
asked,—Why should the heroism of  
Ajax be proved by suicide better  
than by rushing on death in battle?  
Because, according to the strictest  
code of ancient chivalry, a soldier  
once disgraced had thenceforth no  
place in life: its opportunities were,  
for him, at an end. His sole duty  
was to die quietly—and at once.  
He was not justified in leaving his  
death to hazard, or 'in hoping that  
its splendour could palliate a tar-  
nished life. Two traditional instan-  
ces illustrate this view. Othryades  
found himself the sole survivor of  
the 300 Spartans whose combat  
with 300 Argives was to decide the  
possession of Cynuria: like Ajax,  
he fell upon his sword. Aristode-  
mus was the sole survivor of the  
Spartans who fell at Thermopylae.  
A year later he stepped from the  
ranks at Plataea, to seek, and to  
find, death among the enemy. But  
his former disgrace was not held to  
have been cancelled by recklessness  
in a later field. Alone of all who  
fell at Plataea, Aristodemus was  
denied funeral honours (*Her.* ix.  
71).

472 μήτοι.....γεγώς.] 'That at  
least (τοι) his son is no coward at  
heart (φύσιν γε).' For τοι=γούν,  
*cf.* *El.* 1469, ὅπως | τὸ συγγενές τοι  
καὶ ἐμοῦ θρήνων τύχη,—'the tie of  
blood at least,' (albeit there were no  
other ties between us).



αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,  
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.

τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει  
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;  
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν

475

473 τοῦ μακροῦ.] 'The' longer span,—to which the generality of men may look forward. Cf. *O. T.* 518, οὗτοι βίου μοι τοῦ μακραίωνος πόθος.

474 μηδὲν ἐξαλλάσσεται.] Schol. ὅστις διαλλαγὴν οὐ δέχεται.—κακοῖς, dative of the circumstance or respect in which: *Madv. Synt.* § 39.

475 τί γάρ....κατθανεῖν;] 'For what power to please hath day by day, with its dooming, or delaying,—just of death?' *i.e.* προσθεῖσα ἡμᾶς τῷ κατθανεῖν, καὶ ἀναθεῖσα ἡμᾶς τοῦ κατθανεῖν, 'when it has brought us close up to death, and then withdrawn us from death.' 'It is a weary thing to drag out existence daily fearing, and daily escaping, that death which must come at last. For all men each succeeding day is fraught with countless possibilities of death; and if today the blow does not fall, who can tell that it will not fall tomorrow? Glory alone can mitigate the conditions of human life. And if life cannot be glorious, it then remains to grapple gloriously with this ever impending, ever delaying, but still inevitable death.'

παρ' ἡμᾶρ ἡμέρα.] Not, 'alternate days,' but 'day by day,'—the successive days,' *i.e.* literally, 'one day taken (or compared) with another.' Each day both menaces and relieves us. We are not menaced one day, and relieved the next,—*'ut de nobis dici possit, quod de Dioscuris, ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀποθνήσκομεν'* (Lobeck).

476 προσθεῖσα.] Sc. ἡμᾶς τῷ κατθανεῖν. Cf. *Eur. I. A.* 540, πρὶν Αἰδῇ παῖδ' ἐμὴν προσθῶ λαβῶν, *i.e.* 'make over to,' 'devote.'—Hermann and Dindorf render: 'adding, or

delaying, (somewhat) of death,'—*i.e.* 'making the necessity of death a degree nearer, or the relief a degree longer:' *'quom nihil nisi de moriendi necessitate aut addat aliquid aut differat.'* In this view, τοῦ κατθανεῖν is a partitive genitive. As Lobeck observes, προσθεῖσα (τι) τοῦ κατθανεῖν is a conceivable expression; but scarcely ἀναθεῖσα (τι) τοῦ κατθανεῖν. He therefore regards ἀναθεῖσα as governing τὸ κατθανεῖν understood. But, in that case, the insertion of ἀναθεῖσα between προσθεῖσα and τοῦ κατθανεῖν would be intolerably harsh. The clause προσθεῖσα...κατθανεῖν is too short and compact to admit of the syntax being interrupted by a parenthesis.

ἀναθεῖσα.] Sc. ἡμᾶς. Cf. *Pind. O.* VII. 100, ἀναθέμεν (=ἀναθεῖναι) πάλον, 'to recall (annul) the lot,'—ἀναθέσθαι (*Suidas s. v.*) being used of recalling a move at draughts. So *Plato Legg.* p. 935 E ἀναθετόν, 'one must put off, defer.' Some MSS. have ἀνεθεῖσα, *i.e.* 'reprieved from:' Schol. προσθεῖσα ἑαυτὴν καὶ ἀπολυθεῖσα τοῦ κατθ.

τοῦ γε κατθανεῖν.] 'Just from death,'—'from death after all.' Let a man's dangers and escapes be what they may, the end of all must be the same,—neither more nor less than (γε) death.

477 οὐκ ἂν πριαίμην, κ.τ.λ.] 'I hold that man below the vilest rate, who,' &c. Cf. *Ant.* 1171, τὰλλ' ἐγὼ καπνοῦ σκιάς | οὐκ ἂν πριαίμην.—πριαίμην is often used figuratively, in the sense of δεχοίμην *ἀν:* *c. g.* *Xen. Cyr.* VIII. 4. 23, οὐκ ἂν πριαίω γε παμπόλλου ὥστε σοὶ ταῦτ' εἰρήσθαι;—λόγου, 'rate,' 'valuation:' cf. πλείστου, ἐλαχίστου λόγου εἶναι:



ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

ἀλλ' ἡ καλῶς ζῆν ἡ καλῶς τεθνηκέναι ~~ἦν~~  
τὸν εὐγενῇ χρή. πάντ' ἀκήκοας λόγον.

480

## ΧΟΡΟΣ

οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,  
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.  
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις  
γνώμης κρατῆσαι τάσδε φροντίδας μεθεῖς.

## ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης  
οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.  
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,  
εἵπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν.

485

and the two phrases in Her. III. 50, ἐπος.... ἐν οὐδενὶ λόγῳ ἐποίησατο—ἱστοροῦντι λόγον οὐδένα ἐδίδου.

479 ἡ καλῶς τεθνηκέναι.] Or at once nobly die. On the force of the perfect, cf. v. 275, note.

480 πάντ' ἀκήκοας λόγον.] One of the regular formulas in closing a set speech. Cf. Aesch. Eum. 680, εἰρηται λόγος: Ag. 565, πάντ' ἔχεις λόγον: Soph. Ant. 402, πάντ' ἐπίστασαι: Phil. 241, οἶσθα δὴ τὸ πᾶν.

481 ὑπόβλητον.] Eustathius p. 106, 7: Σοφοκλῆς ὑποβολιμαίους εἶπε λόγους τοὺς μὴ γνησίους. Cf. v. 138, ὑποβαλλόμενοι, note.—In O. C. 794, τὸ σὸν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα, the sense is rather different—'thy suborned mouth.'

484 κρατῆσαι.] Cf. v. 1353, παῦσαι κρατεῖς τοι τῶν φίλων νικώμενος.

485—521. Compare with the whole of this speech the passage in the Iliad (VI. 407—465), in which Andromache pleads with Hector on behalf of herself and his son.

485 τῆς ἀναγκαίας τύχης.] 'The fate-doomed lot.' So v. 803, πρόστην ἀναγκαίας τύχης, 'shelter my hard fate.' Il. XVI. 835, (Hector

says) Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅς σφιν ἀμύνω | ἡμαρ ἀναγκαῖον, —'the day of doom.' Two other slightly different applications of the phrase ἀναγκαία τύχη may be noticed:—(1) Soph. El. 48, τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης, 'has been killed by a fatal accident': (2) Plato Legg. VII. p. 806 A, εἰ διαμάχεσθαι περὶ πόλεως ἀναγκαία τύχη γίγνοιτο, 'if hardly a necessity should arise.'—The vicissitudes of her life had made Tecmessa a fatalist. This characteristic is repeatedly brought out: see v. 950, XO. ἀλλ' ἀπείργοι θεός.—TE. οὐκ ἂν τὰδ' ἔστη τῇδε μὴ θεῶν μέτα: v. 970, θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ: and cf. v. 516, note on μοῖρα.

487 ἐγὼ δέ.] Answering to (πᾶσι μὲν) ἀνθρώποις, in the general statement which has preceded.

πατρός.] Teleutas: v. 210, note.

488 εἵπερ τινὸς σθένοντος]=σθένοντος, εἵπερ τις ἔσθινεν. Cf. O. C. 734, πόλιν δ' ἐπίσταμαι | σθένουσιν ἡκῶν, εἴ τιν' Ἑλλάδος, μέγα: Ar. Plut. 655, νῦν δ', εἴτιν' ἄλλον, μακάριον... αὐτὸν ἡγομεν.

ἐν πλούτῳ.] In classical Greek πλούτῳ σθένειν (without the prepo-

νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ᾧδ' ἔδοξέ που  
καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ  
τὸ σὺν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,  
καὶ σ' ἀντιάξω πρὶς τ' ἐφ'esτίου Διὸς  
εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί,  
μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν  
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφ'εἰς τινί.  
ἣ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,

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495

sition) would correspond to our 'strong in wealth:' ἐν πλούτῳ σθένειν meaning rather, 'to flourish amid wealth.' σθένων ἐν πλούτῳ really means, 'powerful and rich.'

489 δούλη.] Cf. v. 211, *note*.

πον.] 'I ween'—expressing the vague acquiescence of a fatalist in the decrees of destiny.

490 καὶ σῇ μάλιστα χειρί.] μάλιστα, 'chiefly:' *i. e.* Ajax was the immediate, as destiny was the ultimate, cause.

491 λέχος ξυνῆλθον.] Cf. Eur. *Phoen.* 817, ἦτε ξύναιμον λέχος ἦλθεν. In these cases the accus. (without a preposition) follows the verb as denoting motion to a place. In some other cases, apparently similar, the accus. is a cognate accus.: *e. g.* Soph. *Trach.* 28, λέχος Ἡρακλεῖ συστάσα: Thuc. I. 3, ταύτην τὴν στρατείαν ξυνῆλθον.

492 πρὸς τε.] For τε misplaced cf. v. 53, καὶ πρὸς τε ποίμνας, κ.τ.λ., *note*.

ἐφ'esτίου Διὸς.] 'The Zeus of our hearth,' the god who presided over family and household life. Cf. Her. I. 44, (Croesus invokes the vengeance of heaven upon Adrastus, —the guest to whom he had administered absolution and hospitality, and who had afterwards caused the death of the king's son:) ἐκάλεε δὲ μὲν Δία Καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη· ἐκάλεε δὲ Ἐπίστιόν τε καὶ Ἐταιρήϊον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν· τὸν μὲν Ἐπίστιον καλέων διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξείνον φονέα

τοῦ παιδὸς ἐλάνθανε βόσκων· τὸν δὲ Ἐταιρήϊον, ὡς φύλακα συμπέμφας αὐτὸν εὐρήκοι πολεμιώτατον. The distinction between Zeus Ξένιος and Zeus Ἐφ'esτίος is plain here. Adrastus had been treated, not merely as a guest, but as a member of the family;—not only received, but domesticated.

493 συνηλλάχθης.] The word is specially appropriate in connexion with Tecmessa's reference to ἀναγκαῖα τύχη, since συναλλάσσειν frequently denotes *fortuitous* or *arbitrary* association: *e. g.* Aesch. *Theb.* 593, φεῦ τοῦ ξυναλλάσσοντος ὀρθιὸς βροτοῖς | δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.

494 βάξιν ἀλγεινὴν.] *i. e.* the harsh and scornful allusions which would be made to her as the 'concubine' of Ajax,—as a mere slave, temporarily fortunate through his caprice, but now reduced to her proper condition by his death. Βάξιν is often used of ill-natured rumour: *e. g.* Hes. *Opp.* 184, τοὺς δ' ἄρα μέμψονται, χαλεποῖς βάσσοντες ἐπεσι: αὐτ. *Rhes.* 718, ἐστὶαν Ἀτρεΐδαν κακῶς | ἔβαξε.

495 χειρίαν] = ὑποχείριον. Eur. *Andr.* 411, ἰδοῦ, προλείπω βωμὸν ἧδε χειρία | σφάζειν, φονεύειν, δεῖν,—'at your mercy to slaughter, murder, bind.'

496 ἦ] = ἦ ἄν. O. C. 395, γέροντα δ' ὀρθοῦν φλαῦρον, δς νέος πέσῃ.—Madv. *Synt.* § 126 R 2.

καὶ τελευτήσας ἀφῆς.] 'Part me from thee by thy death:' lit. 'dismiss me at thy death.' It has been

ταύτη νόμιζε καὶ τῇ τόθ' ἡμέρα  
 βία ξυναρπασθεῖσαν Ἀργείων ὕπο  
 ζῦν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.  
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ  
 λόγοις ἰάπτων, ἴδετε τὴν ὀμευνέτιν  
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,  
 οὔας λατρείας ἀνθ' ὅσου ζήλου τρέφει.  
 τοιαῦτ' ἐρεῖ τις. καὶ μὲν δαίμων ἐλᾷ,  
 σοὶ δ' αἰσχρὰ τὰπη ταῦτα καὶ τῷ σῷ γένει.

500

505

objected to ἀφῆς that it must mean  
 to 'release,' and could not stand for  
 προλήψς or προδῶς: and φανῆς, or  
 τελευτήσης ἀφῆς, has been proposed.  
 But ἀφῆς, rightly understood, has a  
 peculiar pathos. Tecmessa speaks  
 of Ajax as about, not to *quit her*,  
 but to *put her away from him*. When  
 he expired, it was *she*, not Ajax,  
 who would go forth into a region  
 cold, dark, and unexplored,—‘dis-  
 missed’ by his death into slavery.  
 For ἀφιέναι of *divorcing* a wife, see  
 Her. v. 39, τὴν ἔχει γυναῖκα, ταύτην  
 ἀπέντα ἄλλην ἐσαγαγέσθαι.

498 ξυναρπασθεῖσαν.] Tecmessa,  
 as a slave (v. 489), would be sold  
 with the other property of Ajax by  
 order of the Atreidae,—not as an  
 act of revenge, but in the ordinary  
 exercise of their patriarchal author-  
 ity as chieftains. The child Eury-  
 saces would count as a slave also,  
 his mother having been one: see  
 v. 1235, where Agamemnon calls  
 Teucer a ‘slave,’ as being the son of  
 Telamon by the captive Hesione.

499 τροφήν] = διαίταν, βίον. *El.*  
 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε  
 σῆς τροφῆς: cf. Eur. *Alc.* 1, ἐτλην  
 ἐγὼ | θῆσαν τράπεζαν αἰνέσαι,  
 θεός περ ὦν.

500 καὶ τις, κ.τ.λ.] *Il.* vi. 459  
 (Hector to Andromache), καὶ τότε  
 τις εἴπω, ἰδὼν κατὰ δάκρυ χέουσαν,  
 Ἐκτορος ἦδε γυνῆ, ὃς ἀριστεύ-  
 εσκε μάχεσθαι | Τρώων ἱππο-  
 δάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 πρόσφθεγμα.] ‘Will name me  
 in bitter phrase,’—πρόσφθεγμα, not

as *accosting* Tecmessa, but as speak-  
 ing of her by the *title* ὀμευνέτις. Cf.  
 Pind. *O.* x. 59, καὶ πάγον Κρόνου  
 προσεφθέγγατο· πρόσθε γὰρ | νώ-  
 νυμνος...βρέχετο πολλᾷ νιφάδι: ‘and  
 he *called it* the hill of Cronos: for  
 in olden time the snow-topped hill  
 bore no name:’ Xen. *Mem.* iii. 2, 1,  
 τοῦ ἔνεκεν Ὅμηρον οἶε τὸν Ἀγα-  
 μέμνονα προσαγορεύσαι ‘ποιμένα  
 λαῶν;’

501 λόγοις ἰάπτων.] ‘Levelling  
 taunts:’ lit., ‘shooting with words.’  
 Cf. v. 724, ὀνείδεσιν | ἥρασσον ἐνθεν  
 κᾶνθεν, ‘assailed him...’ v. 1244,  
 κακοῖς βαλεῖτε, ‘*pelt* with abuse:’  
 Aesch. *Theb.* 377, θέλνει τ’ ὀνείδει  
 μάντιν, ‘lashes with reproach.’

502 ἴσχυσε.] ‘Once most pow-  
 erful.’ The aorist speaks of the  
 power attained by Ajax simply as  
 a past fact, without reference to its  
 duration,—as a thing which is *over*.  
 The imperfect would have been  
 more suitable in the mouth of one  
 who was fondly recalling how long  
 that power had lasted.

503 ζήλου.] Dem. c. *Aristocr.*  
 p. 641. 8, ζήλον καὶ τιμὴν φέρει: *de*  
*Coron.* p. 300. 23, ζήλος καὶ χαρά.

τρέφει.] Cf. v. 643, ἄταν...ἀν  
 οὔπω τις ἔθρεψεν: *Phil.* 795, τρέ-  
 φοιτε τήνδε τὴν νόσον.

504 ἐλᾷ.] *Vexabit.* *O. T.* 28,  
 ὁ πυρφόρος θεός | σκήψας ἐλαύνει,  
 λοιμὸς ἐχθιστος, πόλιν. Cf. v. 275,  
 λύπη...ἐλήλαται.

505 αἰσχρὰ.] Ajax held that  
 honour required him to die (v. 473);  
 Tecmessa endeavours to enlist that



ἀλλ' αἶδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ  
γῆρα προλείπων, αἶδεσαι δὲ μητέρα  
πολλῶν ἐτῶν κληροῦχον, ἧ σε πολλάκις  
θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν.  
οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας  
τροφῆς στερηθεῖς σοῦ διοίσεται μόνος  
ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν

510

motive on the other side. But Ajax believed that he had guarded against the consequences which she fears: see v. 560.

507 αἶδεσαι...προλείπων.] The verbs αἰσχύνεσθαι and αἰδεῖσθαι take the infinitive when a feeling of shame prevents the person from acting; a participle, when the person is doing, or has done, something which causes shame: e. g. Xen. *Cyr.* v. i. 10, καὶ τοῦτο μὲν (the fact that he had hitherto been unable to prove his gratitude) οὐκ αἰσχύνομαι λέγων τὸ δε "ἐὰν μένητε παρ' ἐμοί, (χάριν) ἀποδώσω," αἰσχυνομένην ἂν εἰπεῖν. Cf. Thuc. II. 20, (Archidamus) τοὺς Ἀθηναίους ἤλπιζε τὴν γῆν οὐκ ἂν περιεῖδειν τμηθῆναι (the land being still intact: but τεμνομένην, if the devastation had commenced). Similarly, ἀρχομαι ποιεῖν, 'I set about doing a thing,' (begin to think of doing it): ἀρχομαι ποιών, begin actual work.—Ajax having distinctly intimated a purpose of self-destruction (vv. 473—479), Tecmessa dissuades him from a course which she considers as actually commenced. Αἶδεσαι προλείπειν would have been appropriate only if the intention of Ajax had been less definite and certain.

509 ἀράται.] In Attic ἀράσθαι has usually a bad sense,—'to imprecate' (τινὶ τι): but cf. *Il.* IX. 240, ἀράται δὲ τάχιστα φανήμεναι ἡῷ διαν: Her. I. 132, οὐ οἱ ἐγγίγνεται ἀράσθαι ἀγαθὰ.

510 οἴκτειρε...εἰ.] Cf. Aeschin. in *Ctes.* p. 74, οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, 'he is not content with having escaped:' Dem. in *Archob.* I. p. 834, οὐδ' ἡσχύνθησαν εἰ

μὴ ἡλέησαν τὴν ἐμὴν ἀδελφὴν, εἰ δυοῖν ταλάντοι...ἀξιωθείσα μηδενὸς τεύξεται: 'they were not ashamed of not pitying her for being doomed to get nothing.'—*Madv. Synl.* § 194 c.

511 σοῦ...μόνος] = σοῦ μονωθείς. Cf. Eur. *Alc.* 407, νέος ἐγὼ, πᾶτερ, λείπομαι, | φίλας μονόστολός τε ματρός: and so perhaps *Med.* 51, πῶς σοῦ μόνῃ Μῆδεια λείπεσθαι θέλει;

διοίσεται.] Sc. βίον: 'will live.' Hesych.: διάξει, βιώσεται. Cf. *aucl. Rhcs.* 980, ὦ πόνοι, ...ὥς ὅστις ὑμᾶς μὴ κακῶς λογίζεται | ἀπαις διοίσει. For the poetical middle form, cf. Aesch. *P. V.* 43, θρηνεῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αὐδάσθαι: *ib.* 339, σπεύδεσθαι: *Suppl.* 999, ναίεσθαι: *Soph. O. C.* 244, προσοράσθαι: *El.* 892, κατιδέσθαι: *O. C.* 1261, ᾄσσεσθαι.—Lobeck takes διοίσεται as meaning, 'veخابitur male quae tractabitur,' and quotes (a) Dion Chrysost. *Orat.* XLI. p. 506 C, ὑπ' ὀρφανιστῶν διασπασθήσεται, (where the word clearly refers to the pil-laging of the ward's property: (b) Plut. *Timol.* c. 13, ἔτη δώδεκα ἐν ἀγῶσι καὶ πολεμίοις διεφορήθη,—"was tossed about." But this sense, though proper for διαφορεῖσθαι, does not belong to διαφέρεισθαι.

512 ὑπ' ὀρφανιστῶν, κ. τ. λ.] Compare the passage in which Andromache, on seeing Hector's corpse, bewails the lot that is in store for their child (*Il.* XXII. 490—498):—"The day of orphanhood makes a child companionless; his eyes are ever downcast, his cheeks ever wet with tears. And in his need the boy will betake him to his father's friends, plucking one by the mantle



κείνῳ τε κάμοι' τοῦθ', ὅταν θάνῃς, νεμεῖς.  
 ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω  
 πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,  
 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε  
 καθεῖλεν "Αἶδου θανασίμους οἰκήτορας.

515

'and another by the tunic; and in  
 'their pity one of them will hold a  
 'cup for a moment to the orphan;  
 'will moisten his lips, but scarce  
 'make his palate moist. Yes, and  
 'he to whose home death has not  
 'come will jostle the orphan from  
 'the feast, with blows of his hands,  
 'jeering him with taunts: *There,*  
*'begone: thy father feasts not among*  
*'us.'* (v. 496, ἀμφιθαλής, 'one  
 whose parents are both alive,' *pa-*  
*trimus et matrimus.*)

μή φίλων.] The μή depends on  
 εἰ, v. 510.

ὅσον, κ.τ.λ.] '(Think) how great  
 an evil,' &c.—For ὅσον depending  
 on οἰκτερε, cf. Her. I. 31, αἱ δὲ Ἀρ-  
 γεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν,  
 οἷων τέκνων ἐκύρησε.

514—519. Compare the language  
 of Andromache to Hector (*Il.* vi.  
 410, ff.):—'But for me it were bet-  
 'ter, having lost thee, to pass be-  
 'neath the earth; for there will be  
 'no more comfort, when thou hast  
 'met thy doom, but only sorrows;  
 'nor have I a father or gracious  
 'mother; for in truth divine Achilles  
 'slew my father, and sacked the fair-  
 'set town of the Cilicians, Thebe  
 'with high gates; and he slew Eö-  
 'tion...And the seven brothers who  
 'were in my home, they all in one  
 'day went to the house of Hades;  
 'for swift-footed divine Achilles slew  
 'them all... But my mother, who  
 'was queen under woody Placus,...  
 'her he ransomed; but in her father's  
 'halls she was stricken by Artemis  
 'whom arrows make glad. Nay,  
 'Hector—thou art my father and  
 'gracious mother, thou my brother,  
 'and thou art the husband of my  
 'youth.'

514 εἰς ὃ τι βλέπω.] *Quo spec-*

*tem:* (but βλέπω is the indicative).  
 Cf. v. 400, βλέπεω...εἰς ὄνασιν: *El.*  
 998, ἐς τὴν ἐλπίδων | βλέψασα...;

515 πατρίδα.] Cf. v. 210, παῖ  
 τοῦ Φρυγίοιο Τελεύαντος.

516 ἄλλη μοῖρα.] 'Another  
 doom,'—*i. e.*, 'another stroke of  
 fate.' Two calamities are spoken  
 of—the devastation of Tecmessa's  
 country—and the death of her pa-  
 rents. It was Μοῖρα, Fate, working  
 by the hand of Ajax, which wrought  
 the first. It was Μοῖρα in some other  
 shape, or working by some other  
 hand, which wrought the second  
 also.—Other explanations have been  
 given:—(1) the Scholiast's, followed  
 by Wunder:—ἄλλο τι δηλόνοσι Μοῖρα:  
 'another destroyer, viz. Fate,'—ἄλλη  
 being used as in *Od.* vi. 84, ἅμα  
 τῇγῃ καὶ ἀμφίπολοι κίον ἄλλαι, 'with  
 (Penelope) went her handmaids be-  
 side.' But a fatalist like Tecmessa  
 would scarcely make so pointed a  
 distinction between the agency which  
 destroyed her country and the *des-*  
*tiny* which carried off her parents.  
 In her view both calamities were  
 alike μόρισμα. Cf. v. 485, *note.*—  
 (2) Lobeck:—'an untoward fate,'  
 like ἕτερος δαίμων in Pind. *P.* iii. 62.  
 But it does not appear that ἄλλος  
 could have this sense. In the *Rhesus*,  
 884, τί ποτε... | Τροίαν ἀνάγει πάλιν  
 ἐς πένθη | δαίμων ἄλλος, ἄλλος=  
 δεύτερος, and merely reinforces πάλιν.  
 And in Thuc. vii. 64, εἰ συμ-  
 βήσεται τι ἄλλο... the words ἢ τὸ  
 κρατεῖν ὑμᾶς (which Lobeck omits  
 to quote) explain τι ἄλλο.

517 καθεῖλεν.....οἰκήτορας.]  
 'Brought them low, to dwell in  
 Hades in their death.'—θανασίμους  
 κ.τ.λ., proleptic: cf. Pind. *P.* i. 100,  
 σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν,...*i. e.*  
 courted him, to make him a friend:

τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;  
 τίς πλούτος; ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι.  
 ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρί τοι χρεῶν  
 μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.  
 χάρις χάριν γάρ ἐστιν ἡ τίκτους' αἰεί·  
 οὔτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,  
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

520

## ΧΟΡΟΣ

Αἴας, ἔχειν σ' ἂν οἶκτον ὥς κἀγὼ φρενὶ

525

Aesch. *Ag.* 1258, εὐφημον...κοίμη-  
 σον στόμα, 'hush thy lips...into si-  
 lence.'—For Αἴδου οἰκήτορας, cf. v.  
 396: *Trach.* 282, αὐτοὶ μὲν Αἴδου  
 πάντες εἰς' οἰκήτορες.

519 ἐν σοὶ...σῶζομαι.] 'On thee  
 depends all my welfare.' Cf. *O. C.*  
 248, ἐν ὑμῖν ὡς θεῷ | κείμεθα τλάμο-  
 νες: *Phil.* 963, ἐν σοὶ καὶ τὸ πλεῖν  
 ἡμᾶς, ἀναξ ('on thee depends...').

520 κάμου.] 'Not only of Tela-  
 mon and thy mother; not only of  
 thy son; but of me also.'

ἀνδρὶ.] Emphatic: 'a true man.'  
 Cf. v. 1238, οὐκ ἄρ' Ἀχαιοῖς ἄνδρες  
 εἰσι πλὴν ὅδε; v. 77, πρόσθεν οὐκ  
 ἀνὴρ δδ' ἦν;

521 τερπνὸν εἴ τί που πάθοι.]  
 'If anywhere he chance to reap a  
 joy.' Ordinary usage required either  
 εἰ πέπονθε or ἦν πάθῃ. But where a  
 general abstract case is put, a pro-  
 tasis with εἰ and the optative is  
 sometimes followed by an apodosis  
 in the pres. indic.: e. g. v. 1344,  
 ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλά-  
 πτω τὸν ἐσθλόν: *Ant.* 666, ἀλλ' ὃν  
 πόλις στήσσειε, τοῦδε χρὴ κλύειν:  
*Xen. Cyr.* 1. 6. 19, τοῦ αὐτὸν λέγειν,  
 ἃ μὴ σαφῶς εἰδὲν, φείδεσθαι δεῖ,  
 a man should abstain from vouching  
 for things which (we will suppose)  
 he is not sure about.—*Madv. Synl.*  
 § 132. R. 2, note.

523 ἀπορρεῖ.] Cf. v. 1266, χάρις  
 διαρρεῖ: *O. C.* 259, δόξης...μάτην  
 ρεούσης.

524 οὐκ ἂν γένοιτ'...εὐγενής.]  
 'Can no more rank as noble:' can  
 never—after such a fault—'amount'

to a generous man.—εὐγενής=γεν-  
 ναῖος, as often in the Tragedians:  
 conversely γενναῖος for εὐγενής in  
 the narrower sense, Pind. *P.* VIII.  
 63, φυῇ τὸ γενναῖον ἐπιπρέπει | ἐκ  
 πατέρων, παῖ, σοὶ λῆμα. According  
 to Aristotle (*Rhet.* II. 15. 3), ἐστιν  
 εὐγενὴς μὲν κατὰ τὴν τοῦ γένους ἀρε-  
 τήν, γενναῖον δὲ κατὰ τὸ μὴ ἐξίστα-  
 σθαι τῆς φύσεως 'the noble consists  
 in distinction of birth,—the generous  
 in maintaining the attributes of race.'  
 —In the dictum which concludes her  
 speech Tecmessa alludes to the words  
 with which Ajax ended his (v. 479).

525—595. *Cho.* Would that her  
 words could move thee.—*Aj.* She  
 shall have my praise, if she will but  
 do my bidding:—bring me my son.  
 —*Tec.* When the frenzy was upon  
 thee, I sent the child from me in my  
 fears; but he is near: he shall be  
 brought: (*beckoning to the attendant  
 in charge of EURYSACES*).—*Aj.* Give  
 me the child: give him into my  
 arms: he will not shrink from this  
 reeking sword, if he is true son of  
 mine. Ah, boy, dream awhile amid  
 the light airs of childhood: the hour  
 comes when thou must vindicate thy  
 father among his foes. Nor shall  
 they vex thy tender years when I am  
 gone: in Teucer thou wilt have a  
 trusty guardian. He shall take thee  
 to my father's house in Salamis; he  
 shall see that my armour pass not to  
 the Greeks, but be buried at my side.  
 All save this shield; that keep thou,  
 my son,—the broad shield from  
 which thou hast thy name.—(*To*

θέλοιμ' ἄν· αἰνοίης γὰρ ἄν τὰ τῆσδ' ἔπη.

ΑΙΑΣ

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,  
ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ

ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ

κόμιζέ νῦν μοι παῖδα τὸν ἐμὸν, ὥς ἴδω.

530

ΤΕΚΜΗΣΣΑ

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

*Tecmessa.*) Come, take the child, and close these doors, and make no lamentation before the house; a skilful healer will not drone charms over a sore that craves the knife.—*Tec.* O Ajax, my lord, what dost thou purpose? desert us not, I implore thee: for the gods' love, be softened! hear me!—*Aj.* Methinks thy wit is small, if thy new hope is to school my purpose. (*Exit TECMESSA.*)

525 ὥς καὶ γῶ.] *Sc.* ἔχω. Cf. Plato *Phaedo* p. 111 A, (λέγεται)... εἶναι ἀνθρώπους τοὺς μὲν ἐν μεσογαλῇ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς περὶ τὴν θάλατταν: *Ar. Ran.* 303, ἔξεστι δ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν.

527 καὶ κάρτα.] 'And verily...' Often used in emphatic assent, *c. g.* *O. C.* 64, Οἱ. ἧ γὰρ τινες ναλοῦσι τοῦσδε τοὺς τόπους;—*TE.* καὶ κάρτα, *κ.τ.λ.*, 'aye surely.'

528 τὸ ταχθὲν.] The Chorus had hoped that Ajax would approve *Tecmessa's* advice (ἔπη). He answers, with cold irony, that he is prepared to commend her *obedience*.—The alliteration, τὸ ταχθὲν εὖ τολμᾷ τελεῖν, gives a certain bitter emphasis, as often in the Tragedians: *c. g.* *O. T.* 425, ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις: *Eur. Med.* 476, ἔσωσά σ', ὥς ἴσασιν Ἑλλήνων ὄσοι,

*κ.τ.λ.*, where Porson:—'hic locus ab antiquis ob sigmatismum notatus est; quanquam saepius repetitur in *Irh.* *T.* 772, τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί.'—Cf. Ennius *Ann.* 113, *O Tite, tute, Tati, tibi tanta, tyranne, tulisti.*

τολμᾷ.] Cf. *O. C.* 184, τόλμα... ὃ, τι καὶ πόλεις | τέτροφεν ἀφίλον, ἀποστνγεῖν,—*i. e.* make up your mind, 'resolve' to: *Phil.* 481, (*Philoctetes* imploring Neoptolemus to take him on board,) τόλμησον, ἐμβαλοῦ με: *i. e.* 'consent.'

530 ὥς ἴδω.] The words ὥς ἴδω help to express the father's eager, impatient yearning: cf. v. 538.

531 καὶ μὴν...ἐξελυσάμην.] 'Yes, but (καὶ μὴν) in my poor fears (φόβοισί γε) I let him quit me.' Three points in this line require notice. (1) καὶ μὴν, literally 'however,'—serves gently to preface an objection,—to introduce a reason why the request of Ajax cannot be immediately complied with. Cf. v. 539, *note*.—(2) φόβοισί γε, 'just in my fears,' 'in my weak fears,'—γε apologizing for φόβοις. Cf. *Phil.* 584, ('do not speak ill of me to the Greeks,' pleads the pretended merchant with Neoptolemus)—πόλλ' ἐγὼ κείνων ὑπο | δρῶν ἀντιπάσχω χρηστά γ', οὐ' ἀνὴρ πένης: 'many good



## ΑΙΑΣ

ἐν τοῖσδε τοῖς κακοῖσιν, ἦ τί μοι λέγεις;

## ΤΕΚΜΗΣΣΑ

μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

## ΑΙΑΣ

πρέπον γέ τ' ἂν ἦν δαίμονος τοῦμοῦ τόδε.

## ΤΕΚΜΗΣΣΑ

ἄλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

535

turns I do them and reap from them, —good turns enough (γε), for a poor man?—where the γε gives a humble, apologetic tone to *χρηστά*.—(3) *ἐξε-λυσάμην*, 'allowed to go from me,'—suffered the child to go out of my own keeping into the charge of servants (v. 539). The Scholiast—*διὰ τοὺς φόβους ἐξήγαγον θέλουσα ῥυσασθαι*: whence Hermann (followed by Schneidewin) *ἐξερυσάμην*, 'rescued.' But the timid and cautious Tecmessa would scarcely have used a word referring so directly to the recent violence of Ajax. It is only his impatient query, *ἐν τοῖσδε τοῖς κακοῖσι*; that elicits a plain avowal of her meaning.—(Another possible version of the line should be noticed: —*Aj.* 'Bring me my son...' 'Oh, for that matter, (*καὶ μὴν*), it was only (γε) in my fears that I sent him from me:' *i. e.* 'my only motive for sending him out of the way was fear of your violence; and that fear is past, now that you are restored to reason.' The chief objection to this view is that it lays greater stress on *φόβοισι γε* than the words will easily bear.)

532 *τοῖσδε τοῖς κακοῖσιν*.] He cannot bring himself to speak of his recent madness except in general terms.

533 *μὴ σοί γε, κ.τ.λ.*] 'Even so,—lest meeting thee,' &c. The γε = 'yes,' and refers to the whole preceding question. It does not go with *σοί*,—though the pronoun has, by position, an emphasis of its own.

—Ajax, stung by the allusion to his frenzy, had spoken with sharp impatience: Tecmessa is startled into the plainest confession.

534 *πρέπον γε...τόδε*.] 'Aye truly (γε *τοι*), that would have matched well with my fortune.' Supposing I *had* murdered my child, it would only have been of a piece with the rest of my calamities.

*δαίμονος*.] Genitive depending on *πρέπον* as = *ἄξιον*. The participle *πρέπων* is not found with a genitive elsewhere: but Plato (*Menex.* p. 239 c) has *πρεπόντως τῶν πραξάντων*. Compare the use of *οἰκείος*, *ἴδιος* with genitive, *Madv. Synt.* § 62.

535 *ἄλλ' οὖν...ἀρκέσαι*.] 'Nay, then, I watched to avert *that* woe.' Tecmessa appears not to have caught the tone of bitter irony and self-reproach in the last words of Ajax; she takes them as a statement of fact, and hastens with irritating complacency to claim merit for her foresight,—thereby earning the sarcastic compliment, *ἐπήνεσ' ἔργον, κ.τ.λ.*

*ἐφύλαξα*.] 'I kept watch, (in order) to avert that: 'ἀρκέσαι, infinitive denoting the intent of the action (*Madv. Synt.* § 148 a). Cf. *Thuc.* II. 69, *Φορμίων φυλακὴν εἶχε* (= *ἐφύλαττε*), *μήτ' ἐκπλεῖν ἐκ Κορίνθου μήτ' ἐσπλεῖν μηδένα*.—This seems better than making *τοῦτο* depend immediately on *ἐφύλαξα*, and regarding *ἀρκέσαι* as epexegetical:—'I attended closely to this' (like *φυλάττειν τοὺς τὰ*



## ΑΙΑΣ

ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.

## ΤΕΚΜΗΣΣΑ

τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

## ΑΙΑΣ

δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

## ΤΕΚΜΗΣΣΑ

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

παράνομα γράφοντας, Dem. in *Theocrin.* p. 1333. 6: not 'guarded against it,' which would be ἐφυλαξάμην), 'so as to avert it.'

ἀρκέσαι.] *Defendere* (cf. *arcere*). Π. xx. 289, ἡ κόρυθ' ἡ ἐσάκος, τὸ οἱ ἤρκεσε λυγρὸν ὄλεθρον: Eur. *El.* 1298, πῶς ὄντε θεῶ... οὐκ ἤρκεσάτων κῆρας μελάθοις, 'why were ye not averters of the Fates for the house?'—For ἀρκεῖν τι in another sense ('to render a service'), see v. 439.

536 ἐπήνεσα.] 'I praise thy act.' The Greek aorist, in some cases where it must be rendered by the English present, has the force of reverting to the very instant, just passed, at which the action commenced, —thus placing the action more vividly in connexion with its occasion. 'The instant you said what you had done, my judgment approved it.' Cf. Eur. *Hec.* 1275, ΠΟΛ. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.—ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτά σοι δίδωμι ἔχειν: 'You had scarcely uttered your words, when my whole nature revolted against them.' So ἐδεξάμην, 'I hail the omen,' *El.* 668: ἀπωλόμην, *ib.* 677: ὤμωξα, Eur. *El.* 248: and ξυνῆκα, ἦσθην *passim*.

537 ὡς ἐκ τῶνδε.] 'How then, as the matter stands, can I serve thee?'—ὡς ἐκ τῶνδε, *pro eo quod iam factum est*,—'remembering that these conditions pre-exist';—'remembering that the child Eurysaces is, as I have explained, no longer in my keeping; and that therefore I can-

not gratify you by producing him.' Tecmessa no longer fears, as she did formerly (v. 340), that Ajax may harm the child. But she has a vague sense that his desire to see his son is connected with preparations for death. She therefore endeavours to evade his request, and to change the subject, by asking 'what, *that is in her power*, she shall do for him?'—In the form ἐκ τῶνδε, ἐκ means 'after'—*i. e.* 'presupposing'—'these things.' Eur. *Med.* 459, ὅμως δὲ κακὰ τῶνδ' (in spite of all these discouragements) οὐκ ἀπειρηκῶς φίλοις | ἤκω: Thuc. IV. 17, ὡς ἐκ τῶν παρόντων.

ἂν...ἂν.] In conditional sentences with ἂν, the particle is usually placed immediately after the most emphatic word; and where it is desired to emphasize several distinct points in the hypothesis, ἂν may be repeated once or more after important words. Thus here: 'what *then*, under *these* circumstances,—can I do?' The first ἂν follows δῆτα, 'then'—emphatic as implying conditions which limit the offer. But it is desired to draw attention still more pointedly to those conditions. Therefore ἂν is repeated after ἐκ τῶνδε. Cf. Eur. *Andr.* 916, οὐκ ἂν ἐν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τὰμ' ἐκαρποῦτ' ἂν λέχη: 'never in my house *alive* should she *usurp* my bed:' *Heracl.* 721, φθάνοις δ' ἂν οὐκ ἂν: 'too soon you could *not* be.'

539 καὶ μὴν πέλας γε, κ.τ.λ.] 'Oh, (καὶ μὴν) he is quite (γε) near, in the

*Subject passage*

## ΑΙΑΣ

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

540

## ΤΕΚΜΗΣΣΑ

ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων  
αἶψ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

## ΑΙΑΣ

ἔρποντι φωνεῖς, ἣ λελειμμένῳ λόγων;

## ΤΕΚΜΗΣΣΑ

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

attendants' charge.' Ajax having pressed his first demand, Tecmessa is compelled to yield, and does so with assumed cheerfulness. The notion of καὶ μὴν is,—‘oh, if that is all,—if your request is so simple,—there need be no difficulty.’ Cf. *El.* 554, ἀλλ' ἢν ἐφῆς μοι, ...λέξαιμ' αὖν: ‘if you will permit me, I should like to speak...’ Clytaemnestra replies, καὶ μὴν ἐφίημι—‘Oh, you have my leave,’—*i. e.* ‘oh, if that is all,—if you are only waiting for my permission.’ *O. T.* 344, ΤΕΙ. θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.—ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, (*i. e.* you have given me *carte blanche*: well: I shall use it.)

προσπόλοις.] A dative of the agent, instead of ὑπό with genitive, sometimes follows passive verbs even in good prose: *e. g.* Dem. *de Fals. Legat.* p. 434, τῶν σοὶ πεπραγμένων κατηγορεῖ.—Madvig. *Synt.* § 38 g.

540 τί δῆτα μέλλει, μὴ οὐ, κ.τ.λ.] So Aesch. *P. V.* 645, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;—μὴ οὐ, with the infinitive, follows verbs of preventing, denying, hesitating, distrusting,—but under the same limitation which restricts the use of *quoniam* in Latin,—viz. that a negative must be joined with the principal verb. Here, τί μέλλει is virtually equivalent to μὴ μελλέτω. But it would not be Greek to say, μέλλει μὴ οὐ παρῆναι. Cf. Plato *Gorg.*

p. 461 C, τίνα οἶμαι ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *i. e.* οὐδεὶς ἀπαρνήσεται: Her. vi. 88, οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι,  *nihil iam dubitabant quoniam omnia experirentur.*

παρουσίαν ἔχειν]=παρεῖναι. Cf. v. 564, θήραν ἔχων = θηρώμενος: Aesch. *Theb.* 1032, οὐδ' αἰσχυνομαι ἔχουσ' ἀπιστον τήνδ' ἀναρχίαν πόλει=ἀπειθοῦσα.

543 ἔρποντι...λόγων.] ‘Moves he at thy bidding, or lags behind thy sense?’—‘is left behind by thy words’—fails to comprehend them.’ Ajax, at the back of the stage, has no view of the side passage by which the attendant approaches: hence his impatient question to Tecmessa. Cf. Eur. *Or.* 1085, ἣ πολὺ λείλειπαι τῶν ἐμῶν βουλευμάτων, ‘you are far behind my plans’ (*i. e.* you do not understand them): *Helen.* 1262, λείλειμμαί τῶν ἐν Ἑλλήσιν νόμων, ‘I am not versed in the laws of Greece.’

544 καὶ δῆ.] *Iamiam*: ‘even now.’ Cf. Ar. *Av.* 175, ΠΕΙ. βλέπον κάτω.—ΕΠ. καὶ δῆ βλέπω. ‘I am looking.’

545 αἶρε.] It seems unnecessary to understand αἶρε with reference to the higher level—the raised stage of the eccyclema (v. 348)—on which Ajax stood. The word seems simply to mean that the child was to be lifted from the ground to his father's arms.

## ΑΙΑΣ

αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ  
 νεοσφαγῇ που τόνδε προσλεύσσω φόνον,  
 εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.  
 ἀλλ' αὐτίκ' ὥμοις αὐτὸν ἐν νόμοις πατρὸς  
 δεῖ πωλοδαμνεῖν κἄξομοιοῦσθαι φύσιν.  
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,

545

550

546 νεοσφαγῇ φόνον.] Cf. v. 253, λιθόλευστον Ἀρη: Eur. *El.* 1172, νεοφόνους ἐν αἵμασι.

547 δικαίως] = ἀκριβῶς, ἀληθῶς. Lucian *de Hist. Conscrib.* c. 39, ἀλλ' οὐ Ξενοφῶν αὐτὸ ποιήσει, δίκαιος συγγραφεὺς, οὐδὲ Θουκυλίδης (qui iustus est historicus: 'a legitimate historian':) Soph. *Trach.* 611, εἴ ποτ' αὐτὸν...ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως = παντελῶς.

τὰ πατρόθεν.] 'On the father's side.' The words εἵπερ δικαίως ἔστ' ἐμὸς would have expressed the meaning sufficiently without the addition of τὰ πατρόθεν. But the added words have a special point,—not, perhaps, without irony. 'The child who is Tecmessa's τὰ μητρόθεν may have derived from his mother certain qualities which would make him shrink at the sight of blood. But if Ajax has been his father, the temperament of the other parent matters little. The inherited nature of Ajax will vanquish all meaner elements.'

548 ἀλλά...φύσιν.] ('He will not shrink from this sight, though unused to it.) But he must at once be broken into his father's rugged school, and moulded to the likeness of his nature.'—ὥμοι νόμοι—habits of hardy indifference to the sight of things which unnerve slighter natures: cf. the epithets of Ajax, ὠμοκρατής, v. 205, ὠμόφρων, v. 931.—Not τρόποι, but, with a certain heroic arrogance, νόμοι,—a term implying that his peculiar system of usages has a higher unity, a deeper and more earnest meaning, than any set of habits arbitrarily formed. It is a

distinct and authoritative code, carrying the sanction of a great example. Cf. Hor. *Od.* II. 15. 11, non ita Romuli Praescriptum et intonsi Catonis Auspiciis veterumque norma.

549 πωλοδαμνεῖν.] Properly, to break in a young horse: cf. Plut. *Them.* c. 2, τοὺς τραχυτάτους πώλους ἀρίστους ἵππους γίγνεσθαι φάσκων, ὅταν, ἥς προσήκει, τύχῳσι παιδείας καὶ καταρτίσεως. Lucian employs the same metaphor, *Amor.* c. 45, καὶ βραχὺ τὴν νεότητα πωλοδαμνήσας ('having broken in his youthful strength') ἐν εἰρήνῃ μελετᾷ τὰ πολεμικά. For the structure of the phrase πωλοδαμνεῖν ἄνθρωπον, compare ταυροκτονεῖν βοῦς, *Trach.* 760: βουκολεῖν ἵππους, *Il.* XX. 221: νέκταρ οἰνοχοεῖν, *ib.* IV. 3.

ἔξομοιοῦσθαι.] Passive: αὐτὸν being the accusative after πωλοδαμνεῖν, but before ἔξομοιοῦσθαι. Cf. v. 689, note.

550 ὦ παῖ, γένοιο, κ.τ.λ.] Cf. Attius (circ. 140 B.C.) *Armorum Iudicium* (a tragedy on the subject of the contest for the arms of Achilles), frag. 109, *Virtute sis par, dispar fortunae patris*: Virg. *Aen.* XII. 435 (Aeneas to Ascanius), *Disce, puer, virtutem ex me verumque laborem, Fortunam ex alijs.* Eur. *Alc.* 181, (the θεράπων to Admetus)—σέ δ' ἄλλη τίς γυνὴ κεκτήσεται, | σῶφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.—Compare Hector's prayer for his son (*Il.* VI. 476): 'Zeus and 'ye other gods, grant, I pray you, 'that this my son also may become, 'like me, illustrious among the Trojans...And may some one say of him



τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός.  
καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,  
ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.  
ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,  
[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]  
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.  
ὅταν δ' ἵκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς  
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.  
τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

555

'some day, as he comes back from  
'battle, *Now this man is much better*  
'than his father.'

552 καὶ νῦν.] 'Even now,'—before the prosperity which I invoke for you has had time to unfold itself.

553 οὐδέν.] Probably the accusative: cf. v. 996, and Aesch. *Ag.* 85, τί δ' ἐπαισθομένη...; But οὐδέν might be adverbial; cf. v. 115, φείδου μηδὲν ὦν περ ἐννοεῖς.

554 ἐν τῷ φρονεῖν γὰρ μηδέν.] 'Yes, in the slumber of the feelings is life sweetest.'—τὸ μὴ φρονεῖν, 'to be without understanding;' meaning here, to have as yet no developed moral sense; as Mimmernus (quoted by Schneidewin) says, *frag.* 2. 4, πῆ-χυνον ἐπὶ χρόνον ἀνθεσιν ἤβης | τερό-μεθα πρὸς θεῶν, εἰδότες οὐτε κα-κὸν | οὐτ' ἀγαθόν.—The following line—τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυ-νον κακόν—is rejected as spurious by Dindorf and most other editors, but is defended by Hermann. The meaning at least, is intelligible:—'insensibility, though an evil, is a painless evil:—an evil, as precluding τὸ χαίρειν: a painless evil, because exempt from τὸ λυπεῖσθαι. The praise of unconscious childhood leads the speaker to a bitter reflection on his own experience,—that the pains of moral consciousness outbalance its pleasures. But the bracketed verse is certainly an awkward interruption to the coherence of the lines before and after it.

555 ἕως...μάθης.] ἕως is used (1) with aor. indic. of a definite event

in past time: ἐπολέμησαν ἕως ἐνίκη-σαν: Madvig *Synt.* § 114 c R. 1.—

(2) with subjunctive and ἂν, of an uncertain event in future time: πολε-μήσουσιν ἕως ἂν νικήσωσιν. In poetry the ἂν is sometimes omitted, as here: cf. *Trach.* 147, ἀμοχθον ἐχαίρει βίον ...ἕως...γυνή | κληθῇ: Madv. *Synt.* § 127 R. 2.—(3) with optative and ἂν, of an uncertain event in past time (ἂν being sometimes omitted in poetry): ἐπολέμησαν ἕως ἂν νικήσαιεν, 'until they should conquer:' or when an abstract case is put in the opt. with ἂν: οὐκ ἀποκρίναιο ἂν, ἕως ἂν σκέ-ψαιο, 'you would not answer, until...' (Plato *Phaedo* p. 101 D).

556 πρὸς τοῦτο.] sc. τὸ μαθεῖν τὸ χαίρειν καὶ τὸ λυπεῖσθαι.

δεῖ σε...ὅπως δείξεις.] This construction is usually explained by an ellipse of ὁρᾶν or σκοπεῖν: δεῖ σε σκο-πεῖν ὅπως δείξεις. It is perhaps simpler to say that the usual infinitive after δεῖ is resolved into ὅπως with fut. indic. A somewhat analogous construction is found in Ar. *Eg.* 926, εἰς τοὺς πλουσίους | σπεύσω σ' ὅπως ἂν ἐγγραφήῃς, instead of σπεύσω σε ἐγγραφήναι.—Cf. *Phil.* 55, τὴν Φιλοκτῆτου σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις: Cratinus *ap.* Athen. IX. p. 373, δεῖ σ' ὅπως ἀλεκτρυόνος | μηδὲν διοίσεις τοὺς τρό-πους.

558 τέως.] 'Awhile:' τέως, ἕως ἂν μάθης τὸ χαίρειν, κ. τ. λ. The word τέως is used, (1) strictly as correlative to ἕως: e.g. *Od.* IV. 90, ἕως ἐγώ... | ἡλώμην, τείως μοι ἀδελ-φεὸν ἄλλος ἔπεφνεν: but τόφρα was



ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.  
οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ  
στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.  
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι  
λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανὺν  
τηλωπὸς οἴχνεϊ, δυσμενῶν θήραν ἔχων.

560

often used instead.—(2) Absolutely—‘for a while.’ Herod. I. 82, *τέως μὲν...τέλος δέ*.—(3) In the Attic orators *τέως* sometimes has the peculiar sense of ‘hitherto.’ e.g. Lysias in *Epigr.* p. 179. 13, ὥσπερ ἐν τῷ *τέως* χρόνῳ εἰθισμένοι ἐστέ.

κούφοις πνεύμασιν.] ‘Feed on light airs’—as a tender plant, sheltered from storms, is nourished only by gentle breezes. *κούφοις*—‘airily-floating,’ ‘softly-breathing’:—with the further notion of childhood’s light, careless gaiety. For a time childhood may shun the rude winds of the world, and live apart ‘in a region of its own, where neither the day-god’s heat, nor rain, nor any tempest troubles it’ (*Trach.* 144—6). Cf. Dion Chrysostomus *Orat.* XII. 30 (quoted by Schneidewin):—(plants) *τρεφόμενοι τῇ διηνεκεὶ τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἔλκοντες, ὥστε νήπιοι παῖδες*.—*Orphica* 67. 6, *αἰραὶ ψυχотρόφοι*.

βόσκου.] Lucr. v. 885, *vesci vitalibus auris*.

559 μητρὶ τῇδε χαρμονήν.] This is the only place in which Ajax shews any tenderness for Tecmessa (for his language at v. 652 is mere artifice, employed to quiet the fears of the Chorus): and even this hint of affection is elicited by her nearness to the child in whom his interest is centered. The words themselves recall Hector’s in the *Iliad* (VI. 479), *καὶ ποτὲ τις εἴπῃσι, Πατὴρ γ' ὄγε πολλὸν ἀμείνων, | ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, | κτεῖνας δῆϊον ἄνδρα· χαρεῖν δὲ φρένα μήτηρ*.—*χαρμονήν*, accus. in apposition to the sentence: Eur. *Or.* 1105, ‘Ἐλέ-

νην κτάνωμεν,—Μενέλεω λύπην πικράν.

560 οὔτοι σ' Ἀχαιῶν, κ.τ.λ.] A reply to Tecmessa’s forebodings, (vv. 510 ff.)—οὔτοι μὴ...ὑβρίσῃ: Madvig *Synt.* § 124 a R. 3. Cf. v. 83.

562 τοῖον.] Cf. v. 164, *note*.

πυλωρὸν φύλακα.] ‘A trusty warder,’—*πυλωρός* implying watchful, jealous care. Cerberus is *Αἰδου πυλωρός κύων* (Eur. *H. F.* 1277).

563 τροφῆς ἄοκνον ἔμπα, κ.τ.λ.] ‘Who will not flag in care, albeit now he is following a far path, busied with chase of foes.’ *τροφῆς* depends on *ἄοκνον*, considered as an adjective of fulness: Madvig *Synt.* § 63 a.—*ἔμπα* with *ἄοκνον*: ‘assiduous all the same, although,’ &c. Cf. v. 122, *note*. The form *ἐμπαῖ* is found also in Pind. *N.* IV. 58.

κεῖ.] The usual distinction between *εἰ καὶ* and *καὶ εἰ* is that the former states an actual, the latter an imaginary case: *ἄνθρωπος, εἰ καὶ θνητός ἐστι: ἄνθρωπος, καὶ εἰ ἀθάνατος ἦν*. But *καὶ εἰ* sometimes admits an existing fact which the speaker concedes with reluctance, or wishes to make light of: e.g. Aesch. *Cho.* 290, *κεῖ μὴ πέποιθα, τοῦργον ἐστ' ἐργαστέον*: ‘though (perhaps) I do not feel confident, the deed must be done.’

564 οἴχνεϊ.] The word implies a lonely or remote path: ‘maestae oberrationis vim habet,’ Ellendt *s.v.* Cf. *El.* 165, *τάλαια*, *ἀνύμφευτος αἰὲν οἴχνω*.

θήραν ἔχων.] Cf. v. 543, *παρουσίαν ἔχειν, note*.—Teucer had gone on a foray (v. 343) among the uplands of the Mysian Olympus (v. 720).

ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,  
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,  
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως  
 τὸν παῖδα τόνδε πρὸς δόμους ἐμούς ἄγων  
 Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,  
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεῖ,  
 [μέχρις οὗ μυχούς κίχῃσι τοῦ κάτω θεοῦ],  
 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς  
 θήσουσ' Ἀχαιοῖς μῆθ' ὁ λυμεὼν ἐμός.  
 ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον,

565 ἀσπιστῆρες.] Cf. v. 1186, where the Salaminian sailors complain of their 'sore burden of *marital toils*' (δορυσσοτήτων μόχθων).

566 τήνδε...χάριν.] 'This task of love'—care for Eurysaces.

567 ἀγγείλατε.] Cf. v. 990.

569 Ἐρίβοιαν λέγω.] Added to shew that he does not mean Teucer's mother, Hesione (v. 1300). Eriboea was the daughter of Alcatous, king of Megara,—'a territory which the Athenians regarded as originally Attic, since, as a portion of the ancient Ionia, it had been subject to Theseus.' (Schneidewin.)—Hermann, Lobeck, and others, Ἐριβόλα λέγω. Cf. Aesch. frag. 169, ἀλλ' Ἀντικλείας ἄσπον ἤλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρός.

571 μέχρις οὗ, κ.τ.λ.] Elmsley and Dindorf agree in rejecting this verse, as inserted by a commentator for the purpose of limiting *εἰσαεῖ*. As Lobeck says, 'μέχρις et ἄχρις apud Tragicos non leguntur.' Hermann once conjectured ἔστ' ἄν, but afterwards read μέχρις μυχοῦς.

572 καὶ μῆτε...μῆτε.] Depending on ὅπως, v. 567.

ἀγωνάρχαι.] 'Stewards of games,'—acting at once as presidents and judges: the prose word was ἀγωνοθέτης. The mere function of judge was also expressed by βραβεύς (*El.* 690). At the Olympic festival the judges were called Ἑλλανοδίκαι.

573 θήσουσι.] Propose as prizes.

Cf. *Od.* XI. 545, δικάζόμενος παρὰ νηυσὶν | τεύχεσιν ἄμφ' Ἀχιλλῆος· ἐθηκε δὲ πότνια μῆτηρ, | παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

ὁ λυμεὼν ἐμός.] The position of the article is singular. Ordinary usage required either ὁ ἐμός λυμεὼν, or λυμεὼν ὁ ἐμός: ὁ λυμεὼν ἐμός ought to mean, 'the destroyer is mine.' It has been proposed to read ὁ λυμεὼν ἐμοί: Schaefer reads μῆτε λυμεὼν ἐμός.—Only three parallel cases have been adduced: (1) In Eur. *Hipp.* 683, the received reading is Ζεὺς σ' ὁ γεννήτωρ ἐμὸς | πρόρριζον ἐκτρίψειεν. —(2) An Elean inscription in Boeckh's *Corp. Inscript.* I. p. 26, τῷ Δι' Ὀλυμπίῳ: (3) Athenaeus VII. p. 725, ἡ Ἐκάτη τριγλανθίνη.—In the two latter cases, however, the words Ζεὺς-Ὀλύμπιος—Ἐκάτη-Τριγλανθίνη—may be regarded as forming single titles.

574 ἀλλ' αὐτό...σάκος.] 'No—this take thou, my son,—the broad shield from which thou hast thy name;—hold, wielding it by the bulky armlet, that sevenfold, spear-proof targe!'

ἐπώνυμον.] The child of 'shield-bearing' Ajax (v. 19) had received the surname of Eurysaces, just as Hector's son, whose proper name was Scamandrius, received from the Trojans the surname of Astyanax (*Il.* VI. 402)—τόν ρ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι | Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων  
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·  
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.  
 ἀλλ' ὥς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,  
 καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους  
 δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.

575

580

576 πόρπακος.] Here, apparently a handle formed by twisted thongs, through which the arm was passed; usually a metal ring (otherwise κρίκος) for the same purpose, which was taken out when the shield was not required for use. Thus in the *Knights* (v. 848) the Sausage-seller makes it a charge against Cleon that he had dedicated shields in the acropolis, αὐτοῖσι τοῖς πόρπαξι—as if ready for immediate use against the people. In Homer the handle of the heavy shield (θυρεός) is formed by cross-pieces of wood (κανόνες, *Il.* VIII. 193): to these succeeded the later invention of the πόρπαξ: and later still, the ὄχανον, a handle of cross-bands,—invented, according to Her. 1. 171, by the Carians.

ἐπτάβοιον.] The shield made for Ajax by Tychius, σκυτοτόμων ὄχ' ἄριστος: who covered it with seven layers of bull's-hide, and an eighth of brass,—ἐπὶ δ' ὄγδοον ἤλασε χαλκόν, *Il.* VII. 220.

577 τὰ δ' ἄλλα τεύχη.] When Achilles slew Eetion, the father of Andromache, he forebore to despoil the corpse—ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν (*Il.* VI. 418). Again, in the *Odyssey* (XI. 74), the shade of the unburied Elpenor pleads with Odysseus—ἀλλὰ με κακῆσαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν. The body-armour is termed ὑπασπίδιος κόσμος: see v. 1408.

κοῖν' ἐμοί.] *Ant.* 546, μή μοι θάνης σὺ κοινά.

τεθάψεται.] Interment was the rule in historical times; cremation in the Homeric age (πυραὶ νεκῶν καίοντο θαμειαί, *Il.* I. 52). Aga-

memnon's tomb is called πυρά in Soph. *El.* 901: and the pretended remains of Orestes are δέμας | φλογιστὸν ἦδη καὶ κατηνθρακωμένον (*ib.* 58). On the other hand more than one disinterment of the so-called relics of some ancient hero is recorded in historical times: e.g. of Orestes at Tegea, circ. 560 B.C. (νεκρὸν μήκει ἴσον ἔοντα τῇ σορῶ, Her. I. 68:) and of Theseus at Scyros, circ. 476 B.C. (Plut. *Thes.* c. 36, εὐρέθη δὲ θήκη τε μεγάλου σώματος αἰχμὴ τε παρακειμένη χαλκῇ καὶ ξίφος.)

579 πάκτου.] 'Make fast,' 'close.' Ar. *Lys.* 264, μοχλοῖς δὲ καὶ κλήθροισιν τὰ προπύλαια πακτοῦν. The verb πακτώ is from πακτός, Doric for πηκτός. The expression in Ar. *Ach.* 479, κλεῖε πακτὰ δωμάτων, 'close the barriers (doors) of the house'—is parodied from Euripides.—Ajax now wishes to be left alone in the tent, and desires Tecmessa to shut him in: she is then to withdraw to the apartment of the women.

ἐπισκήνους.] 'At,' i.e. 'before'—'the tent.' Cf. *O. T.* 184, ἀχὰν παραβώμιον.

580 φιλοίκτιστον.] 'In good truth a woman is a plaintive thing.' Cf. Eur. *H. F.* 536, τὸ θῆλυ γὰρ πῶς μᾶλλον οἰκτρὸν ἀρσένων, 'women are somehow quicker to utter their grief than men.' Schol. ad *Il.* XXII. 88, φίλοικτον χρήμα ἦ γυνή. The adj. φιλοίκτιστος is formed from οἰκτίζω (active voice, 'to pity:' midd., 'to lament'). Hermann distinguishes φίλοικτος, 'given to laments,' from φιλοίκτιστος, 'pitiable;' but Lobeck observes—'φίλοικτος a φιλοίκτιστος, pro quo Aeschylus φιλόδურτος dixit,



πύκαζε θᾶσσον. οὐ πρὸς ἱατροῦ σοφοῦ  
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πῆματι.

## ΧΟΡΟΣ

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.  
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

## ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί;

585

## ΑΙΑΣ

μὴ κρίνε, μὴ ᾿ξέταζε. σωφρονεῖν καλόν.

dubito an distinguī non magis possit quam φίλερις et φιλέριστος similiaque, si de personis dicuntur.' The *neuter* adjective is contemptuous: cf. Ar. *Eccl.* 236, χρήματα πορίζων εὐπορώτατον γυνή: Eur. *El.* 1035, μῶρον μὲν οὖν γυναῖκες.

581 οὐ πρὸς ἱατροῦ... πῆματι.] 'Tis not for a skilful leech to drone charms over a sore that craves the knife.' Lamentation can do no good when a man's whole life is incurably tainted with dishonour. There remains but one resource—his own sword. Cf. Ovid *Met.* 1. 190, *Cuncta prius tentata: sed immedicabile vulnus Ense recidendum est, ne pars sincera trahatur.*—Incantations, ἐπῳδαί, held a recognised place in the pharmacy of early Greece. When patients applied to the centaur Chiron, says Pindar (*P.* III. 90), 'he loosed and delivered them from 'various ills,—treating some with 'gentle spells, (τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων,) 'some with soothing 'draughts, or by hanging charms 'about them; and some by surgery 'he restored to health.' The incantation was usually employed in connection with some specific, to aid its working: see Plato *Charm.* p. 155 E (Socrates is speaking ironically), 'I said that the thing itself was a mere leaf; but that there was an incantation for use with the charm (ἐπῳδὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη), which if it should be sung when the charm

was applied, a cure was certain; but without the incantation there would, I added, be no use in the leaf.'—Already in the time of Demosthenes such arts were generally ridiculed: Dem. in *Aristog.* 1. p. 793, ταῦτα λαβὼν τὰ φάρμακα καὶ τὰς ἐπῳδὰς... μαγγανεύει καὶ φενακίζει καὶ τοὺς ἐπιλήπτους φησὶν ἰᾶσθαι.

582 τομῶντι.] 'That craves the knife,'—lit., 'desiring to use the knife' (for its own relief). Desiderative verbs in ἀω or ἰάω are formed from substantives. The following occur:—θανατάω ('I long to die'—θάνατος): κλαυσιάω (κλαῦσις): μαθητιάω: στρατηγιάω: τυραννιάω: φονάω: ὠνητιάω.

583 προθυμίαν.] 'This eager haste,'—the impatience of Ajax to be alone; cf. v. 581, πύκαζε θᾶσσον.

584 οὐ γάρ μ' ἀρέσκει.] For the 'Attic' accus., cf. v. 112, *note*.

585 δρασεῖεις.] Cf. v. 326, *note*.

586 μὴ κρίνε.] 'Ask not.' *Ant.* 398, τήνδ' αὐτὸς λαβὼν | καὶ κρίνε κάξέλεγχε, 'question—examine her?' *Trach.* 314, τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνοις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

σωφρονεῖν καλόν.] 'To be discreet is good.' Hector, importuned by Andromache, bids her 'go into the house, and mind her proper tasks' (τὰ σαυτῆς ἔργα κόμιζε, *Il.* VI. 490).



## ΤΕΚΜΗΣΣΑ

οἴμ' ὥς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου  
καὶ θεῶν ἱκνούμαι μὴ προδοὺς ἡμᾶς γένη.

## ΑΙΑΣ

ἄγαν γε λυπεῖς. οὐ κάτοιισθ' ἐγὼ θεοῖς  
ὥς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

590

## ΤΕΚΜΗΣΣΑ

εὐφήμα φώνει.

## ΑΙΑΣ

τοῖς ἀκούουσιν λέγε.

## ΤΕΚΜΗΣΣΑ

σὺ δ' οὐχὶ πείσει;

## ΑΙΑΣ

πόλλ' ἄγαν ἤδη θροεῖς.

## ΤΕΚΜΗΣΣΑ

ταρβῶ γὰρ, ὦναξ.

588 μὴ προδοὺς...γένη.] *Ne committas ut nos destituas.* 'Be not guilty of forsaking us.' Cf. *Phil.* 772, μὴ σαντόν θ' ἅμα | κάμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένη: 'lest thou become the murderer of.' Plato *Soph.* p. 217 C, μὴ, ὦ ξένη, ἡμῖν τήν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεῖς γένη, — 'do not be guilty of refusing—' Her. III. 64, μαθὼν δὲ ὡς μάτην ἀπολωλεκὼς εἴη τὸν ἀδελφεόν, ἀπέκλαυε τὸν Σμέρδιν.

589 ἄγαν γε λυπεῖς.] 'O, 'tis too much!' Cf. *Ant.* 572, 12. ὦ φίλταθ' Αἰμῶν, ὥς σ' ἀτιμάζει πατήρ. KP. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

θεοῖς...ὀφειλέτης.] Ajax regards himself as the victim of Athene's displeasure (v. 401),—with no hope of succour from other deities (v. 399)—nay, 'manifestly hated by the gods' (v. 457). Why adjure *him* by their name? What duty or service did he longer owe them? They had cast him off: what motive remained for wishing to please them? This view of the give-and-take relation

between gods and men is highly characteristic of ancient paganism. See Virg. *Aen.* XI. 51, *Nos invenem exanimum et nil iam coelestibus ullis Debentem vano moesti comitatur honore.* He was dead, and so his account with the gods was closed: he was quits with them; they had done their worst. Maximian (circ. 500 A.D.?) *Eleg.* v. 231, (the speaker is an old man,) *nil mihi cum superis: explevi munera vitae:* 'I have no more to do with the gods; I have fulfilled the duties of life:' *i. e.* 'they have no further claim upon me, and I have little more to hope or fear from them.'

οὐδὲν ἀρκεῖν.] *Nihil praestare officii.* Cf. v. 439.

591 τοῖς ἀκούουσιν λέγε.] Cf. Eur. *H. F.* 1185 (AM. ἐπάθομεν πάθεα μέλεα πρὸς θεῶν).—ΘΗ. εὐφήμα φώνει.—AM. βουλομένοισιν ἐπαγγέλλει ('your admonition meets willing ears,' *i. e.* 'I wish I could εὐφήμα φωνεῖν:') Aesch. *Ag.* 1631, δεχομένοις λέγεis θανεῖν σε.

## ΛΙΑΣ

οὐ ξυνέρξεθ' ὥς τάχος;

## ΤΕΚΜΗΣΣΑ

πρὸς θεῶν, μαλάσσου.

## ΛΙΑΣ

μῶρά μοι δοκεῖς φρονεῖν,  
εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

595

## ΧΟΡΟΣ

στροφή α'.

ὦ κλεινὰ Σαλαμῖς, σὺ μέν που

593 οὐ ξυνέρξετε;] Schol. οὐ συγκλείσετε; κελεύει δὲ τοῖς θεράπουσιν αὐτὴν ἀποκλείειν.

595 ἄρτι.] 'If thy *πειν* hope is to school my bent'—a hope of which long experience might have taught you the futility. At v. 346 Ajax was brought on the stage by the ecyclema. Upon his reiterated command 'to close the doors,' it is now rolled back,—he is removed from the stage,—and the central door in the *σκηνή* is closed. At the same time Tecmessa, with Eurysaces, leaves the stage by another door in the back-scene, supposed to lead to the *γυναικῶν*. It was fitting that Ajax should have a space of solitude in the tent, to mature his preparations for death. At v. 820 his sword is described as 'newly-whetted.'

596—645. The first *στάσιμον* (*μέλος*), or ode by the entire Chorus after taking up their position at the thymele. The *parode* or 'entrance-chant' (vv. 134—200) was sung on their way thither. Aristotle (*Poet.* XII. 23) describes the *stasimon* as *μέλος χοροῦ τὸ ἀνευ ἀναπαίστου καὶ τροχαίου*. The term itself appears to involve two notions,—that of the Chorus *in position* at the thymele,—and that of an ode unbroken by dialogue or anapaests.

*Cho.* O famous Salamis, thou, I think, dwellest sea-lashed, happy; but I on the plains of Troy wait

wearily for the guerdon of my toils, with the fear of sullen Hades at my heart. And to crown my sorrows Ajax is vexed with a sore malady,—Ajax, once dominant in war,—now a cherisher of lonely thoughts, and dishonoured by the ungenerous Atreidae. Sharp will be his mother's cry when she hears these tidings; and well for him also that he should pass to the shelter of the grave. Alas, Telamon, there is heavy news for thee to hear,—of a curse which has never rested on any life of the Aeacidæ save his.

596—608. Metres of the first strophe:—

V. 596. ὦ κλέῳ|ᾱ σᾶλᾰμῖς | σὺ μέν  
πῶν| : spondee, choriambus, bacchius.

V. 597. ναῖ| εἰς ἄλῖπλᾰκτ|ὸς εὐ-  
δαῖμῶν| : anacrusis: choriambus, epitritus.

V. 598. πᾶσ|ῶν περὶφᾶντ|ὸς αἰ| :  
anacrusis: choriambus, bacchius. These three verses are 'Glyconic.'

Vv. 599—600. ἐγὼδ| ὃ τλᾶμ||ῶν  
πᾶλ|αῖὸς ἄφου| χορῶνος| : iambic dipodia, followed by a Glyconic verse of trochee, choriambus, iambus.

Vv. 601, 602. ἰδᾱι|ᾶ μῖμν||ῶ λεῖ|  
μῶν| ἄποιν|ᾶ μῆνων| : iambic dipodia, followed by a Glyconic verse of spondee, choriambus, bacchius.

ναίεις ἀλίπλακτος, εὐδαίμων,

πᾶσιν περίφαντος αἰεί

ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος

600

Vv. 603, 4. ἄν|ῆριθμὸς αἰ|ἐν εὐ-  
νῳμά| : same as v. 597.

V. 605. χρῶνῳ | τρυχόμενος : iam-  
bus, choriambus.

V. 606. κᾶκᾶν | ἐλπιδ̄ ἔχων | :  
same.

V. 607. ἐτὶ μὲ ποτ̄ ἀνδρῶν | : a  
dochmiac monometer. (The  
normal dochmiac is ~---~ :  
here, two of the long syllables  
are resolved into four short  
ones.)

V. 608. τὸν ἀποτρώπων ἄ||ιδῆλ|ὸν  
αἰδ̄|αν | : 'antispaetic' mono-  
meter, (properly ~---~ : but  
each of the long syllables is here  
resolved into two short ones,)—  
followed by an iambic penthe-  
mimer.

597 ναίεις.] Cf. *Il.* II. 625, 'Ἐχι-  
νάων δ' ἱερῶν | νήσων, αἱ ναίουσι  
πέρην ἁλός: *ib.* 648, πόλεις εὐναίε-  
ταῶσας.

ἀλίπλακτος.] *Aesch. Pers.* 309,  
θαλασσόπληκτον νήσον Ἀλάντος.—Lo-  
beck in his 2nd edition follows a  
majority of the MSS. (and Suidas)  
in reading ἀλίπλαγκτος,—but thinks  
that it might be equivalent in sense  
to ἀλίπλακτος,—πλήσσω and πλάζω  
being as intimately connected in  
meaning as *schlagen* and *verschla-*  
*gen*.

598 πᾶσιν περίφαντος αἰεί.] As  
the illustrious seat of the Aeacidae.  
The epithet περίφαντος serves merely  
to heighten the picture suggested by  
κλεινὰ and εὐδαίμων,—of Salamis  
basking in peaceful and admired  
prosperity, while her children on  
the plains of Troy are weary, unre-  
garded sufferers. Some critics have  
needlessly charged the poet with  
an allusion to the victory of Salamis.  
He was not careful of such anachro-  
nisms. Thus one of the competi-  
tors in the Pythian games at which  
Orestes was killed is represented as  
coming from Barca, a city founded

in 560 B.C. (*El.* 727). But no ana-  
chronism need be supposed here.

600 ἐγὼ δέ...τρυχόμενος.] 'But  
I, sufferer, 'tis long time that I wait  
my reward for camping under Ida,  
—through endless months ever worn  
by the steady march of time.'—*Ἰδαία*  
*λειμώνια ἀποινα*, *Idaea pratensia*  
*praeemia*,—'a reward (victory) for (a  
'long campaign upon) the meadows  
'of Ida.'—(Hermann's conjecture,  
adopted by Dindorf.) But the ex-  
pression appears too strained for  
Sophocles.—*εὐνῶμης χρόνος* = *εὐκί-*  
*νητος*: 'ceaselessly-moving' time,—  
the steady march of the years with  
no pause or respite from monotony  
in their inexorable routine. The  
form *εὐνῶμης* is defensible by *ἱππονῶ-*  
*μης* and *νεκρονῶμης* ('a corpse-bearer':  
Manetho, circ. 300 B.C.). But if *εὐ-*  
*νῶμης* = *εὐκίνητος*, its natural sense  
would be—not 'remorselessly ad-  
vancing,' but—'swiftly moving'—  
precisely what the time at Troy was  
*not*. No satisfactory restoration of  
this corrupt passage has yet been  
made. The best may perhaps be  
found in a combination of Bergk's  
*εὐνῶμαι* with Lobeck's *ἐπαυλα*:—

*Ἰδαία μέμνων λειμῶνι ἐπαυλα,*  
*μηνῶν*

*ἀνήριθμος, αἰὲν εὐνῶμαι,*

*χρόνῳ τρυχόμενος, κ.τ.λ.*

'Tarrying through countless months,  
'I ever make my couch in the quar-  
'ters (*ἐπαυλα*) on the plains of Troy.'  
Three points require notice: (1)  
*ἐπαυλα*. A variant for *μηνῶν* is *μή-*  
*λων*. Now *μήλων* may originally  
have been a gloss on *ἐπαυλα* by an  
annotator who remembered that  
word in the sense of 'sheepfold' in  
*O. T.* 1138.—(2) The phrase *εὐνᾶ-*  
*σθαι ἐπαυλα*, 'to sleep in quarters,'  
is not, perhaps, harsher than that in  
*Aesch. Ag.* 176 (*δαμδύων*)...*σέλμα*  
*σεμνὸν ἡμένων*. The MSS. are agreed  
on *μέμνω* or *μίνων*: else it would

Ἰδαία μίμνω λειμώνι' ἄποινα, μηνῶν  
 ἀνήριθμος αἰὲν εὐνώμα  
 χρόνῳ τρυχόμενος,  
 κακὰν ἐλπιδ' ἔχων  
 ἔτι μέ ποτ' ἀνύσειν  
 τὸν ἀπότροπον αἰδηλον Ἄιδαν.

have been desirable to replace it, if possible, by a participle in the sense of 'occupying.'—(3) εὐνώμαι. In passages of this kind, the misery of bivouacking in the open air (δυσανλία) is usually a prominent topic: see Aesch. *Ag.* 542—545, and vv. 1206—1210 of this play.

It remains to notice (a) Bergk's conjecture, adopted in the 5th edition of Schneidewin:—Ἰδᾶδι μίμνων χειμῶνι πῶα τε, μηνῶν | ἀνήριθμος, αἰὲν εὐνώμαι | πόνῳ τρυχομενος, 'abiding in the land of Ida,' (Ἰδᾶδι = ἐν γῇ Ἰδᾶδι) 'in winter and grass-time' (summer), I ever bivouac oppressed 'by toil,' &c. Cf. Rhianus (of Crete, author of epic Μεσσηνικά, circ. 222 B.C.) *ap.* Paus. IV. 17. 6, ἐστρατόωντο | χεῖματά τε πόας τε δύω καὶ ἑκοσι πάσας.—(b) Schneidewin's former conjecture:—Ἰδαία μίμνων λειμῶνια πίσε', ἀλγέων | ἀνήριθμος, αἰὲν εὐνώμαι | δρόσῳ τρυχόμενος: 'bearing up against (the hardships of) Ida's meadow-plains, amid countless miseries I bivouac,' &c. (*Il.* xx. 9, πίσαα ποιήεντα, 'grassy meadows.') But μίμνειν πίσαα, 'to withstand (endure) meadows,' is a singular phrase.

604 μηνῶν ἀνήριθμος.] Genitive of fullness: cf. v. 563, τροφῆς ἄοκνος: *El.* 232, ἀνάρηθος...θρήνων.—*Madv. Synl.* § 63 a.

606 ἐλπίδα.] Cf. v. 799: Her. VIII. 12, ἐς φόβον κατιστέατο ἐλπίζοντες πάγχυ ἀπολέσθαι: 'looking forward to utter destruction.' Lucan v. 455, *Naufragii spes omnis abit.*

607 ἔτι με...ἀνύσειν.] The Latin construction ἐλπίζων με ἀνύσειν gives a stronger emphasis to the speaker's self-commiseration. Cf. *El.* 471,

πικρὰν | δοκῶ με πείραν τήνδε τολμήσειν ἔτι. And so *El.* 65, *Trach.* 706. In most cases where this full construction is used the subject to the principal verb is directly contrasted with some other person: e.g. *Od.* VIII. 221, τῶν δ' ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι. In other instances—frequently in Plato's dialogues—the enclitic με occurs in this construction without such definite emphasis,—serving, however, to mark lightly the separate personality of the speaker: e.g. Plato *Symp.* p. 175 E, οἶμαι γὰρ με παρὰ σοῦ...σοφίας πληρωθήσεσθαι: *id. Rep.* p. 400 B, οἶμαι δέ με ἀκκοέειν.

ἀνύσειν.] 'Reach:' 'pass to:' *O. C.* 1562, ἐξανύσαι...τὰν παγκευθῆ κάτω | νεκρῶν πλάκα: Eur. *Suppl.* 1142, ποτανοὶ δ' ἤνυσαν τὸν Αἰδαν.

608 ἀπότροπον...αἰδηλον.] 'The direful, the gloom-wrapt Hades.'—ἀπότροπον = οἷον ἂν τις ἀποτρέπαιο: 'horrible.' That Sophocles used the word in this sense appears certain from *O. T.* 1312, ἰὼ σκότου | ἐμὸν νέφος ἀπότροπον, (Oedipus exclaims,)—'Oh darkness enshrouding me, from which all men turn.' (the Chorus had just been expressing their horror.) Otherwise ἀπότροπος Αἰδης might well mean 'remote, aloof from men and gods,' 'sullen': cf. Eur. *Hec.* 2, ἦν Αἰδης χωρὶς ᾤκισται θεῶν. See Bion *idyll.* II. 2, ἐν ἄλσει δένδραεντι...τὸν ἀπότροπον εἶδεν Ἐρωτα, ἐσδόμενον πύξιοι ποτὶ κλάδον: 'Love, the solitary.'—αἰδηλος Αἰδης,—two words of the same origin: cf. *O. T.* 603, Πυθῶ δ' ἰὼν | πεύθου: (Strabo mentions the derivation of Πυθῶ from πυθέσθαι, IX. p. 419:) Hom. *Il.* II. 758, Πρόθοος θοδὸς ἡγεμόνευεν.



ἀντιστροφή α'.

καί μοι δυσθεράπευτος Αἴας

ξύνεστιν ἔφεδρος, ὥμοι μοι,

θεία μανία ξύναυλος·

ὄν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ

κρατοῦντ' ἐν Ἀρει νῦν δ' αὖ φρενὸς οἰοβώτας

φίλοις μέγα πένθος ἡῦρηται.

τὰ πρὶν δ' ἔργα χεροῖν

610

615

610 ἔφεδρος.] 'A fresh trouble in reserve:' lit., 'reserve champion,'—as if, when other adversities abated, Ajax stepped into their place and took his turn at harassing the sufferers. The ἔφεδρος was a third combatant,—'sitting by' to fight the winning pugilist or wrestler. See *Ar. Ran.* 791, (Aeschylus and Euripides are contesting the tragic throne: Sophocles waived his pretensions, and) ἐμελλεν...ἔφεδρος καθεδεῖσθαι· κὰν μὲν Αἰσχυλὸς κρατῇ, | ἔξεν κατὰ χώραν· εἰ δὲ μὴ, περὶ τῆς τέχνης | διαγωνιείσθ' ἔφασκε πρὸς γ' Εὐριπίδην.—*Martial* v. 24. 8, *Hermes* (an invincible gladiator) *suppositicius sibi ipse*, 'his own reserve champion,' i. e. needing none to back him,—an imitation of Aesch. *Cho.* 851, ἔφεδρος | μόνος ὦν δισσοῖς θεῖος Ὀρέστης.

611 ξύναυλος]=σύνοικος, συνών. Cf. *Phil.* 1168 ἄχθος ᾧ ξυνοικεῖ: *O. T.* 337, ὀργήν...τὴν σὴν ὁμοῦ | ναλοῦσαν οὐ κατεῖδες, i. e. 'dwelling in thy bosom.'—θεία: cf. vv. 176, 278.

612 ἐξεπέμψω.] 'Sentest forth from thee' (middle voice)—'sentest forth on thy own behalf,' as a cherished son and representative. For the force of the middle cf. *Her.* II. 25, δοκέει δέ μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος: 'Moreover I do not think that the sun *throws off* all the water annually absorbed from the Nile:' and so ἀποπέμπεσθαι of *putting away* a wife, *id.* VI. 63: Aesch. *Theb.* 664, (neither in his youth nor in his manhood) Δίκη προσεῖπε καὶ κατηξιώσατο,—'did Jus-

tice greet him and acknowledge him for her own'—deem him worthy of herself. Cf. ἐξελευσάμην, v. 531.

πρὶν δὴ ποτε.] 'In some bygone day:'—lit., 'formerly (πρὶν), I suppose (δὴ), at some time or other (ποτε).' In such phrases δὴ adds a certain vagueness,—contemptuous or pathetic,—to the particle with which it is joined; e. g. ἄλλος δὴ, *alius nescio quis*: μέμνησθε δὴ που, 'you preserve a memory *somewhere or other*,' i. e. 'I presume you remember:' ὅστις δὴ, 'whoever it was,' &c.—Cf. *Eur. Suppl.* 1130, σποδοῦ πλήθος... ἀντὶ σωμάτων | εὐδοκίμων δῆποτ' ἐν Μυκῆναις, 'once (δὴ) of yore famous:' Aesch. *Ag.* 560, Τροίαν ἐλόντες δῆποτε, *tandem aliquando*.

614 φρενὸς οἰοβώτας.] 'A lonely pasturer of his thoughts:' i. e. 'a nurser of lonely thoughts,'—one who broods sullenly apart, as did Ajax 'in his pause of many days from battle' (v. 195) before the outbreak of his frenzy,—and after it, in that gloomy despair which augured his purpose 'to do some evil deed' (v. 326),—like Bellerophon in Homer, 'devouring his own soul,—avoiding the path of men' (*Il.* VI. 202).—Cf. Aesch. *Ag.* 652, ἐβουκολοῦμεν φροντίσιν νέον πάθος: Theocr. XI. 80, ἐποίμαινεν τὸν ἔρωτα.

615 ἡῦρηται.] γεγένηται. The passive form ἡῦρηται does not appear to have been used as a deponent.

616 ἔργα χεροῖν.] Cf. v. 439.—ἔργα χεροῖν ἀρετῆς = χειρουργήματα ἀρετῆς: for the double genitive cf. v. 309, *note*.

μεγίστας ἀρετὰς

ἄφιλα παρ' ἀφίλοις

ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

στροφή β'.

ἡ που παλαιᾷ μὲν ἔντροφος ἀμέρα,

λευκῷ δὲ γήρα μάτηρ νιν ὅταν νοσοῦντα

φρενομόρως ἀκούσῃ,

αἶλινον αἶλινον

οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

620 ἀφιλα...Ἀτρείδαις.] 'Have fallen dead, nor lit a spark of love in the loveless, the miserable Atreidae.'—ἔπεσεν ἀφιλα 'have turned out unproductive of gratitude' παρ' Ἀτρείδαις 'in the minds of the Atreidae.' Cf. Pind. *O.* XII. 14, πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν, *multa praeter spem solent cadere* (evenire).—For παρά cf. Dem. *Olynth.* II. p. 18, 3, τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται.

622—634. Metres of the second strophe:—

Vv. 622, 3. ἡ ποῦ | πᾶλαι|ᾷ μὲν| ἔντροφός αἰ|μερᾷ| : iambic dipodia; followed by Glyconic verse of trochee, choriambus, iambus.

Vv. 624, 5. λευκῷ δὲ γήρ|ᾷ μᾶτ|ῆρ νῖν ὅτᾱν| νοσοῦντα| : iambic dipodia; followed by Glyconic verse of spondee, choriambus, bacchius.

V. 626. φρέν|δομ|ῶς ἀκ|οῦσῃ| : trochaic tripodia.

V. 627. αἶλιν|ον | αἶλιν|ον| : dactylic dimeter.

V. 628. οὐδ| οἰκτρ|ᾶς γόον ὄρ|νιθός ἀηδ|ους| : spondee; choriambic dimeter hypercatalectic.

Vv. 629, 30. ἥσῃ| δὲ δυσ|μόρ|ος ἀλλ| ὀξ|υτόνους | μὲν ὠδᾶς| : spondee; choriambic dimeter; bacchius.

V. 631. θρη|νήσ|εῖ χερ|ὲ| πληκ|τοῖ δ| : dactylic trimeter.

V. 632. ἐν στ|έρν|οις| πῆσ|οῦνται| : same.

Vv. 633, 4. δοῦ|ποι| καὶ πόλ|ῆς || ἄμυ|μ|ᾷ χαῖτ|ας| : spondee, choriambus; iambic penthemimer.

622 παλαιᾷ μὲν ἔντροφος ἀμέρα.] 'Surely his mother,—as she spends

her declining day and white old age,—when she hears,' &c. The particles μέν—δέ often point a merely rhetorical antithesis: e.g. Hes. *Theog.* 655, περὶ μὲν πρᾶπίδας περὶ δ' ἔσσι νόημα: Her. VII. 9, τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν.

627 αἶλινον, κ.τ.λ.] 'Will cry *Alas, alas*,—nor vent her sorrow in the nightingale's plaintive note, but raise the dirge in shrill-toned strains.' Philomela's low-voiced dirge for the long-lost Itys,—that strain in which Electra found an echo of her regret for the long-dead Agamemnon (*El.* 147),—will not serve to interpret Eriboea's recent sorrow. Her grief will first find voice,—not in a plaintive lament,—but in a cry of sharp, shrill anguish.—Hermann understands—(οὐδὲ) αἶλινον, οὐδὲ γόον ἀηδοῦς—ἀλλά κ.τ.λ. But the words αἶλινον, αἶλινον—so prominently placed, so emphatically repeated—must surely represent what Eriboea was likely to utter.

αἶλινον...οὐδὲ γόον...ἀλλά ψδᾶς.] The resumption of αἶλινον by the third clause, ἀλλά...ψδᾶς, is peculiarly Sophoclean: cf. v. 1111, οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύετο | γυναικός...ἀλλ' οὐνεχ' ἔρκεων... σοῦ δ' οὐδέν. *O. T.* 337, δργὴν ἐμέμψω τὴν ἐμήν τὴν σὴν δ' ὁμοῦ | ναίουσιν οὐ κατείδες· ἀλλ' ἐμέ ψέγεις.

629 ἀηδοῦς.] In apposition with ὄρνιθος. Cf. Eur. *H. F.* 465, στολὴν δὲ θηρὸς ἀμφέβαλλε σῶ κάρῳ | λέοντος.

ἥσει δύσμορος, ἀλλ' ὀξύτόνους μὲν ᾧδ' αὖ  
θρηνήσει, χερόπληκτοι δ'  
ἐν στέρνοισι πεσοῦνται

ἀντιστροφή β'.

δοῦπρι καὶ πολιάς ἄμυγμα χαίτας.

κρείσσων παρ' Αἰδα κεύθων ὁ νοσῶν μάταν,  
ὃς ἐκ πατρώας ἥκων γενεᾶς ἄριστος

634

631 χερόπληκτοι δοῦποι.] Cf. Aesch. *Cho.* 417, ἀπριγδόπληκτα πολυπλάγητα δ' ἦν ἰδεῖν | ἐπασσύτερο-τριβῇ τὰ χερὸς ὀρέγματα | ἄνωθεν, ἀνέκαθεν κτύπῳ δ' ἐπιρροθεῖ κροτητὸν ἄμυν καὶ πανάθλιον κῆρα.—For the structure of the phrase cf. v. 546, νεοσφαγῆς φόνος: *Trach.* 756, πολυθύτους σφαγᾶς.

634 ἄμυγμα.] Sc. γενήσεται, supplied from πεσοῦνται.

635 κρείσσων...μάταν.] 'Better hid with Hades were the idly vext.' When Ajax, just recovered from frenzy, called upon his Salaminian followers to slay him, they reproved him for wishing 'to cure ill by ill;' they implored him to 'control himself and be sane' (vv. 361—371). But slowly, while they listened to him, the truth of his profound anguish sank into their minds. They began to feel that life had small worth for one thus heart-broken by dishonour. 'We know not how to check thee'—is their next response to his yearnings for death—'who hast fallen in with woes so piteous' (v. 438). And while Tecmessa has been combating his purpose of self-destruction (vv. 485—595), they have remained passive. Once, indeed, they invoke his pity for her (v. 525). But they appeal to no other motive in arrest of his self-decreed doom. For herself and for her son, Tecmessa would have Ajax cling to life. His fellow-soldiers are content that he should find his own peace in death.

κρείσσων...κεύθων.] For κρείσσων κεύθων ἐστίν, instead of κρείσσων ἐστι κεύθειν αὐτόν, cf. *O. T.* 1368, κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός: *Lysias de Evandr. docim.*

p. 175. 4, κρείττων ἦν ὁ πατήρ μου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας. Similarly v. 76, ἐνδον ἀρκέτω μένων: δῆλός εἰμι ποιῶν, &c.—*Madv. Synl.* § 177 b R 4.

παρ' Αἰδα.] Elmsley's emendation for κρείσσων γὰρ Αἰδα. But the dative might be supported by *Il.* XXIII. 244, εἰσόκεν αὐτὸς | Αἰδὶ κεύθωμαι (i. e. ἐν αἰδῇ): Hes. *Opē.* 8, αἰθέρι ναίων: *Pind. N. x.* 58, οἰκεῖν οὐρανῳ.

ὁ νοσῶν μάταν.] Lit., 'the dis-tempered foolishly,' i. e. with madness. Cf. *Ar. Pax* 95, τί πέτει; τί μάτην οὐχ-ὕγιαλνεις; 'why are you flying; why so foolishly insane?'—For ὁ νοσῶν μάτην instead of ὁ μάτην νοσῶν, cf. Aesch. *P. V.* 1013, τῷ φρονούντι μὴ καλῶς: *Eur. Med.* 874, τοῖσι βουλευούσιν εὖ: *Soph. El.* 792, τοῦ θανόντος ἀρτίως.

636 ἐκ πατρώας.....ἄριστος.] 'Who, by paternal lineage noblest in descent,' &c. The phrase is somewhat peculiar. One would have expected either (1) πατρώα γενεᾶ (or πατρώας γενεᾶς) ἥκων ἄριστος, 'nobly descended in respect of paternal lineage:' or (2) ἐκ γενεᾶς ἀρίστης ἥκων, 'descended from a noble line.' In regard to genealogy ἀπό sometimes denotes remote, while ἐκ denotes immediate, descent: *Isocr. Panathen.* p. 249 B, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγενῆστας. Cf. v. 202.—*Bergk* proposed ὃς ἐδ πατρώας ἥκων γενεᾶς, lit. 'well off in respect of lineage,'—like χρημάτων ἐδ ἥκοντες, *Her. v.* 62,—believing that a substantive in the sense of 'chief' ought to replace ἄριστος, which is found only in two MSS. The other MSS. leave a lacuna.



πολυπόνων Ἀχαιῶν,  
οὐκέτι συντρόφοις  
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.  
ὦ τλάμον πάτερ, οἶαν σε μένει πυθέσθαι  
παιδὸς δύσφορον ἄταν,  
ἂν οὐπω τις ἔθρεψεν  
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

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## ΑΙΑΣ

ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

639 οὐκέτι... ὀμιλεῖ.] 'Is no more constant to the old promptings of his nature, but consorts with strange emotions.'—*σύντροφοι ὀργαί*, = *οἰκείοι τρόποι*, the dispositions which have grown with his growth; cf. *Ant.* 355, *ἀστυνόμους ὀργάς*, 'the instincts of social life.'—*ἐμπεδος ὀργαῖς*, 'constant in regard to'—dative of part affected, like *φύσει κακός*: *Madv. Synt.* § 40.

ἐκτὸς ὀμιλεῖ.] 'Is conversant (with thoughts, impulses) outside (the sphere of his mind's normal action).' Similarly an insane person was said *ἐκστῆναι φρενῶν*, *ἐκστῆναι ἑαυτοῦ*.—For *ὀμιλεῖν* cf. the phrase *ὀμιλεῖν φιλοσοφίᾳ*, *γυμναστικῇ* (*Plato*), &c.

644 ἂν οὐπω, κ. τ. λ.] 'A curse which never yet has clung to any life of the Aeacidae save his.'—The phrase *αἰὼν τις Αἰακιδᾶν*, instead of *ἐκγονός τις Αἰακιδᾶν*, may be defended as having a certain special fitness here. It seems to speak of a dynasty in whose fortunate annals prince after prince had lived out his span, and gone to the grave full of years and honours. Hitherto each successive Aeacid 'life' had enriched the chronicle of the house with another ample and triumphant chapter. At last that fair series will be marred. The glory of Ajax has been overcast in its meridian; he will perish in his prime. Schneide-  
win conjectured *δῖον*, explaining it as *τῶν ἐκ Διός*,—Zeus being the au-

thor of the Aeacid line: cf. v. 386. The emendation is tempting; but rather in the general sense of *δῖος*,—'godlike,'—'illustrious.'

ἔθρεψεν.] Cf. v. 503, *οἶας λατρειας* ... *τρέφει*, and *note*.

645 τοῦδε.] Sc. *Αἴαντος*,—not *αἰῶνος*. The Greek idiom is, not *οὗτις αἰὼν ἄτερθε τοῦ Αἰαντείου αἰῶνος*, but simply *ἄτερθε Αἰαντος*. Cf. *Il.* XXI. 191, *κρείσσων δ' αὐτε Διὸς γενεῇ Ποταμοῖο τέτυκται*,—instead of *τῆς τοῦ Ποταμοῖο γενεῆς*: *Xen. Cyr.* III. 3. 41, *χώραν ἔχετε οὐδὲν ἦττον ἡμῶν ἐντιμον*,—instead of *τῆς ἡμετέρας*.

646—692. The *ἐπεισόδιον δευτερον*: cf. v. 201, *note*.—AJAX issues from his tent (by the middle door of the back-scene which represents it), carrying his sword (v. 658). TECMESSA, with EURYSACES, at the same time enters by the door in the back-scene on the spectator's right, from the *gynaecium*.—*Ajax*. 'The long years bring change to all things,—even to such a stubborn will as mine. I shrink from leaving this woman desolate, and my child an orphan. But I will go and cleanse my stains, that I may escape the heavy anger of the goddess; and I will bury this sword, the gift of an enemy,—a gift that has brought me nothing but ill. Henceforth I shall know how to bear myself towards the gods,—towards the Atreidae. Do not all things pay homage to authority? Winter makes way for summer, night for day: the



φύει τ' ἄδηλα καὶ φανέντα κρύπτεται  
κούκ' ἔστ' ἄελπτον οὐδέν, ἀλλ' ἄλίσκεται

winds relax their fury,—sleep, his grasp. And shall I not learn discretion, knowing that neither friendship nor enmity is for ever? But thou, woman, go within and pray to the gods in my behalf; and do ye, also, friends, aid my wishes. Perchance, though now I suffer, ye will soon hear that I am at peace.'—It is difficult to accept the view of Welcker (*Kleine Schriften*, iv. pp. 225 ff.) and other critics, that in this speech Ajax does not intentionally mislead his hearers,—that he merely speaks of his approaching death in a strain of unstudied irony, which they, blinded by their own wish, misinterpret as a renunciation of his resolve.

A more natural view of the passage is, that Ajax desires, half in pity, half in scorn, to disguise from his listeners a purpose too great for their sympathy. The language throughout can, indeed, be stretched to fit his real design. But its ambiguity passes the bounds of irony; it amounts to studied artifice. Thus when he says (v. 658), *κρύψω τόδ' ἔγχος τοῦμόν... γαίας ὀρύξας*, κ.τ.λ.—the words have an inner agreement with his actual purpose—to plant his sword in the ground, and to 'bury' it *in his own body*. But who can doubt that his hearers were intended to think of the sword being buried in the earth? Again he might, perhaps, have described death as *τὸ ἀγνίσαι τὰ λύματα* (v. 655), without intending to mislead. But, unless he had wished those words to be taken literally, would he have said *εἰμι πρὸς λουτρὰ καὶ παρακτίους λειμώνας*? When he speaks of having learnt the lesson of submission, would he have said (v. 666), *τὸ λοιπὸν εἰσόμεσθα*, κ.τ.λ., if he had not meant to suggest the belief that his life was to be prolonged? The *σεσωσμένον* in v. 692 need not be pressed: Ajax would naturally speak of death as a 'deliverance.' But the other expressions appear to

shew that, partly in compassion, partly with the reserve of a proud spirit conscious of isolation, he had resolved to veil the significance of his farewell.

646 ὁ μακρὸς... χρόνος.] For the article, cf. v. 473, *note*.

φύει... κρύπτεται.] 'All things the long and countless years first draw from darkness, then bury from light.' Things unknown before are brought forth, developed, by the process of years,—to decay and disappear in their turn. It is the destructive—not the productive—energy of time which is uppermost in the speaker's thought: but *φύει ἄδηλα* serves as a foil for *φανέντα κρύπτεται*. Cf. *Ant.* 1112 (Creon resolves to liberate Haemon)—*ἐγὼ δ'... αὐτὸς τ' ἔδησα καὶ παρὼν ἐκλύσομαι*.

κρύπτεται.] Reabsorbs *into itself*. Cf. Aesch. *Cho.* 120, καὶ Γαῖαν αὐτὴν, ἣ τὰ πάντα τίκτεται,—'which produces all things from herself.' In *Trach.* 474, however, *κρύψομαι* is merely poetical for *κρύψω* (cf. *Ai.* v. 511, *note*).

648 ἄελπτον.] Schneidewin quotes Archilochus *frag.* 76,  *χρημάτων ἀελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον*: Soph. *Ant.* 388, *δρα· βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον*.

ἀλλ' ἄλίσκεται, κ.τ.λ.] 'There is confusion e'en (καὶ) for the dreadful oath and for the stubborn will.'—*ἀλίσκεται*, 'is caught tripping,'—'is put to rebuke.' Schol., *ἐξελέγχεται, φωρῶτα*. Ajax intends his hearers to understand *ἀλίσκεται* in the strong sense of 'overthrown': in his inner thought it means merely 'troubled, shaken.' His resolve held its ground—not undismayed, however, by true pity for Tecmessa and Eurysaces.—*δεινός*, 'strong,' 'binding.' Aesch. *P. V.* 39, *τὸ συγγενές τοι δεινὸν ἢ θ' ὁμίλια*. 'The strong oath' alludes to the protestations of Ajax that he could bear life no longer,—vv. 412

χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

καὶ γὰρ, ὅς τὰ δεινὰ ἐκαρτέρουν τότε,

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βαφῇ σίδηρος ὥς ἐθελύνθην στόμα

πρὸς τῆσδε τῆς γυναικός· οἰκτεῖρω δέ νιν

χάραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.

Ἄλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους

λειμῶνας, ὥς ἂν λύμαθ' ἀγνίσας ἐμὰ

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|| —480. *περισκελεῖς*, 'dried and hardened all around' (σκέλλω, *torrere*, cf. *retorridus*), esp. of iron tempered in the furnace: *Ant.* 471, σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ.

650 τὰ δεινὰ.] 'So wondrous firm:' cf. v. 312, *note*. ἐκαρτέρουν, his obduracy to the prayers of Tecmessa, especially vv. 585—595.

τότε.] *Olim*, erst: *El.* 907, καὶ νῦν θ' ὁμοίως καὶ τότε, = νῦν τε καὶ πάλαι: *Eur. I. A.* 46, σῇ γὰρ μ' ἀλόχῳ τότε Τυνδάρεως πέμπει φερνήν.

651 βαφῇ σίδηρος ὥς, κ. τ. λ.] 'Like iron in the dipping, had my keen edge softened by yon woman's words:' cf. v. 594, ΤΕΚ. πρὸς θεῶν, μαλάσσου.—στόμα, *acies*, the edge of a weapon,—*Il.* xv. 389 (ξυστά, spears) κατὰ στόμα εἰμένα χαλκῷ. Cf. v. 584, and *Aesch. Theb.* 712, τεθηγμένον τοι μ' οὐκ ἀπαμβλυνεῖς λόγῳ,

'Oh, my purpose is too keen for thy words to dull.' When iron had been wrought on the anvil, immersion in cold water was used to temper it. For the finer sorts of iron work, such as large pins or skewers (πόρπαι, βελόναι), a bath of oil was used (*Plutarch de Primo Frigore* 13. p. 109), lest the roughness of cold water should warp them or render them brittle. Difficulties have been made about the fact that immersion was the *hardening* process, used to cool and brace the metal after it had passed through the forge: whereas the context requires an image for the process by which the obduracy of Ajax was *softened*. But this is pressing the metaphor too hard. It is true that the bracing immersion, βεφῇ, might in a narrow sense be

contrasted with the shaping on the anvil. *Plutarch (de Discr. Amic. et Adulat.* p. 73 c) does in fact so contrast them,—comparing praise to the heat which softens iron,—after which good advice may be administered 'as a tonic' (ὥσπερ βαφῇ). But βαφῇ σιδήρου may also be spoken of in a less special sense,—as one part of the general process by which crude, harsh metal is *tempered*, and receives that elastic tone which fits it for the uses of life. Cf. *Plato Rep.* III. p. 411 A, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν: *Plut. Vit. Num.* c. 8, τὴν πόλιν καθάπερ σίδηρον ἐκ σκληρὰς μαλακωτέραν ποιῆσαι.

652 οἰκτεῖρω...λιπεῖν.] οἰκτεῖρω, εἰ λείψω, would have been more usual: cf. v. 510. But the infinitive has the advantage of ambiguity,—'I shrink from leaving her,' *i. e.* either 'I leave her with pain,' or 'I have not the heart to leave her.'—Cf. *Od.* xx. 202, οὐκ ἐλεαίρεις | ἄνδρας μισγέμεναι κακότητι: *Il.* xvii. 272, μίσσησεν δ' ἄρα μιν δῆτων κυσὶ κύρμα γενέσθαι: *Soph. Phil.* 87, πρᾶσσειν στυγῶ.

654 πρὸς | τε λουτρὰ] = πρὸς λουτρὰ τε: cf. v. 53, *note*. The mention of 'the bathing-place and the meadows by the shore' helps to fix a literal sense on λύματα ἀγνίσας. Cf. v. 412, ἰὼ πόροι ἀλγερροὶ | πάρ-αλά τ' ἄντρα καὶ νέμος ἐπάκτιον.

655 λύμαθ' ἀγνίσας.] The first step towards the propitiation (*ἱλασμός*) of an offended deity was purification (*καθαρμός*)—the typical cleansing with lustral water (*χέρνιψ*) of the

μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·  
 μολών τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ  
 κρύνψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,  
 γαίας ὀρύξας ἔνθα μή τις ὄψεται·  
 ἀλλ' αὐτὸ νῦξ "Αἰδης τε σωζόντων κάτω.  
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην  
 παρ' Ἑκτορος δώρημα δυσμενεστάτου,  
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.  
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,  
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.

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guilty person, and, when needful, of the guilty house—preparatory to atoning sacrifice. Thus in *Il. I. 314*, before the sacrifice to Apollo, Agamemnon enjoins the Greeks 'to cleanse themselves'—*οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἐβαλλον*. Orestes, seeking asylum with Athene, first assures her that his guilty hand has been cleansed 'with running streams,' Aesch. *Eum.* 429. See the description of a lustral ceremony in Eur. *H. F.* 922 ff. Cf. Eur. *I. T.* 1193, *θάλασσα κλύζει πάντα τάνθρώπων κακά*.—In the mind of Ajax himself the 'purging of his stains' means the atonement of death, —the putting off of his stained life; —'avoiding the anger of the goddess' means—not averting it, but—escaping beyond its reach.

656 *ἐξαλύξωμαι*.] On the poetical middle form cf. v. 511, *note*. Lobbeck, with most of the MSS., *ἐξαλεύσωμαι*.

658 *κρύνψω*.] The sword was indeed to be buried—in his body: v. 899, *κεῖται κρυφαίῳ φασιγάνῳ περιπτυχής*.

*ἔγχος*.] *Gladius*. Cf. v. 95, *note*.

659 *γαίας*.] Lit., 'having dug of the earth,'—a partitive genitive. Cf. Thuc. II. 56, *τῆς γῆς ἔτεμον*.—*Madv. Synt.* § 51 *d*.—This seems preferable to making *γαίας* depend on *ἐνθα*.

*ὀρύξας*.] Cf. v. 819, *πέππηγε δ' ἐν γῇ πολεμία τῇ Τρῳάδι (τὸ ξίφος)*.

*ἐνθα μή*.] *O. T.* 1412, *ἐκρίψατ' ἐνθα*

*μήποτ' εἰσόψεσθ' ἔτι*: *El.* 380, *ἐνταῦθα πέμψειν ἐνθα μήποθ' ἡλίου | φέγγος προσόψει*: *ib.* v. 436: *Trach.* 800.

660 *νῦξ "Αἰδης τε σωζόντων*.] Thus Electra (Soph. *El.* 438) exhorts Chrysothemis to bury the offerings of Clytaemnestra 'in the deep-dug soil,' far from Agamemnon's grave:—'let these possessions lie stored up for her in the underworld at her death'—*ὅταν θάνῃ, | κειμήλι' αὐτῇ ταῦτα σωξέσθω κάτω*. Even here the strain of equivocation is kept up. Since the bodies of the dead were regarded as the property of the gods infernal (see *Ant.* 1070), the sword sheathed in the corpse of Ajax would pass into their keeping along with it.

661 *χειρὶ*.] Added for the sake of giving a certain precision and emphasis to the fact mentioned. Cf. Eur. *Hec.* 527, *πλήρες δ' ἐν χεροῖν λαβὼν δέπας | πάγχρυσον ἔρρει χειρὶ παῖς Ἀχιλλεύς | χόας*,—where *χειρὶ* is not wanted, yet adds something of life to the picture.

664 *ἡ βροτῶν παροιμία*.] On the omission of the article before *βροτῶν* see v. 118, *note*.

665 *ἐχθρῶν ἄδωρα δῶρα*.] Virg. *Aen.* II. 49, *timeo Danaos et dona ferentes*. As Teucer observes (v. 1029), the proverb was doubly illustrated in this case,—since Hector was lashed to the chariot-rail of Achilles with the girdle which had been given to him by Ajax. For *ἄδωρα δῶρα* cf.



τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς  
εἵκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.  
ἄρχοντές εἰσιν, ὥσθ' ὑπείκτεον. τί μή;  
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα  
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς

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Aesch. *P. V.* 555, ἀχαρις χάρις: Soph. *O. T.* 1214, ἀγαμος γάμος: *El.* 1154, μῆτηρ ἀμήτωρ.

666 τὸ λοιπόν.] Meaning ostensibly, 'henceforth' (as if he were reconciled to life)—but implicitly, —'for the rest,' *quod superest*, —'as the only thing which now remains for me to do.'

εἰσόμεσθα...σέβειν.] 'I shall know how to yield to the gods, and learn to revere the Atreidae.' As applied to his death, 'revering the Atreidae' would mean getting out of their way—retiring from the contest of pride and place.—εἰσόμεσθα, 'I shall know, by the bitter experience of this visitation:' μαθησόμεσθα, 'I shall study that other and more difficult lesson, in which I am yet but so imperfectly versed.' For the ironical sense of *μανθάνειν*, cf. Eur. *Hipp.* 730, τῆς νόσου δὲ τῆσδε μοι | κοινῇ μετασχὼν σωφρονεῖν μαθήσεται. The particles μὲν...δέ here are somewhat, but not much, stronger than τε...τε, or τε...καί: see v. 622, *note*. There is not much in the Scholiast's remark that εἵκειν and σέβειν are transposed ἐν εἰρωνείᾳ. The word εἵκειν suggests the closely-felt pressure of the divine hand: σέβειν, mere distant respect.

668 ἄρχοντές εἰσιν.] This doctrine is concisely embodied in Solon's maxim—ἄρχων ἄκουε καὶ δίκαια κἀδικα. It is preached in its strongest form by the despot Creon in the *Antigone*, vv. 666 ff.; in a more temperate form by Menelaus in this play, v. 1073.

τί μή;] 'Of course.' Literally, τί μή ὑπέκωμεν; 'why should we not yield?' When a negative is joined with the deliberative conjunctive, it is μή, not οὐ, since the case is hypothetical: Xen. *Oeconóm.* IV.

4, ἀρα...μὴ ἀλσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; Madv. *Synt.* § 121.

669 καὶ γὰρ τὰ δεινὰ.] 'For dread things and things most potent bow to office.'—τὰ δεινὰ—the most awful powers in external nature: winter—night—tempest.—τιμαῖς, *honoribus, muneribus*, constitutional offices: Her. I. 59, ἐνθα δὴ ὁ Πεισιστρατος ἦρχε τῶν Ἀθηναίων, οὔτε τι μὰς τὰς ἐούσας συνταράξας, οὔτε θέσμια μεταλλάξας, 'without either deranging existent civil functions or altering the laws.' So οἱ ἐντιμοὶ (οἱ ἐν τιμῇ ὄντες), *honorati*, men in office, Plato *Rep.* p. 564 D. Here τιμαὶ denote the *provinces* of light and darkness, heat and cold, storm and calm, as defined in the economy of the physical world. Compare *Troilus and Cressida* Act I. Sc. 3, (Ulysses tracing the ill-success of the siege to the bad discipline of the Greek camp,)—*Degree being vizarded, The unworthiest shews as fairly in the mask. The heavens themselves, the planets, and this centre, Observe degree, priority, and place, Insisture, course, proportion, season, form, Office and custom, in all line of order.*

670 τοῦτο μὲν.] In strictness τοῦτο μὲν should be followed by τοῦτο δέ—'on the one hand'—'on the other hand':—e.g. Her. I. 161, τοῦτο μὲν, Πριηνέας ἐξηνδραποδίσατο· τοῦτο δέ, Μαιάνδρου πῆδιον πᾶν ἐπέδραμε. Here τοῦτο μὲν is followed merely by δέ. Translate:—'thus it is that...,' 'and thus....' Cf. *O. C.* 441, τοῦτο μὲν, πόλις βία | ἡλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν...οὐκ ἠθέλησαν. In *Ant.* 61, τοῦτο μὲν is followed by ἐπειτα δέ.

νιφοστιβεῖς χειμῶνες.] 'The snow-strewn winters.'—νιφοστιβεῖς,



χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει  
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος  
 τῇ λευκοπῶλῳ φέγγος ἡμέρα φλέγειν  
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε  
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος

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'with snowy paths:' cf. *πλανοστιβής*, 'trodden by wanderers'—*μονοστιβής*, 'walking alone,' *χθονοστιβής*, 'walking the earth.' The analogy of these words seems against rendering *χειμῶνες νιφοστιβεῖς* 'storms dense with snow'—from *στεῖβω* in the sense of 'pressing down closely,' 'packing.'

672 *νυκτὸς αἰανῆς κύκλος*.] 'The vault of weary night:' *κύκλος*, the vault of the night-sky, like Eur. *Ion* 1147, *αἰθέρος κύκλω*. It is difficult to decide between this and the other sense possible for *κύκλος*,—'orbit,'—'period,' like *ἐνιαύσιος κύκλος*, Eur. *Phoen.* 544. But 'vault' seems best. Winter and summer have been contrasted under their most obvious material aspects—the snow and the fruit. Day and night are similarly contrasted as a vault of sunshine and a vault of darkness.

*αἰανῆς*.] So Dindorf and Lobeck: Hermann, Schneidewin (5th edit.) and Wunder, *αἰανῆς*. The form *αἰανός*, mentioned by Hesychius and other grammarians, is of less authority than *αἰανῆς*: but it is usually read in two places; (1) Aesch. *Eum.* 394, *νυκτὸς αἰανῆς τέκνα*: (2) Soph. *El.* 506, *ἰππεῖα...αἰανή* ('disastrous chariot-race').—The derivation from *αἰέ* is favoured by Aesch. *Eum.* 542, *ἐς τὸν αἰανῆ χρόνον*, and *ib.* 642, *τάδ' αἰανῶς μένοι*.—The Scholiast's paraphrase, *σκοτεινός*, points to a theory connecting *αἰανῆς* with *αἰνός*,—'terrible,' and thence 'gloomy.'

673 *λευκοπῶλῳ*.] The phrase of Aeschylus, *Pers.* 388.

*φλέγειν*.] Depending on *ἐξίσταται*:—*concedit diei ut accendat lucem*. So *παραχωρῶ τιμι ποιεῖν τι* (Plato *Polit.* p. 260 E).

674 *δεινῶν τ' ἄημα πνευμάτων*, κ.τ.λ.]. 'And the breath of dreadful

winds evermore gives slumber to the groaning sea.' In the idiom of Greek and Roman poetry physical causes are often spoken of as personal agents endued with will and choice,—able either to produce or to repress a particular effect. Thus the winds are powers which can trouble, or can calm, the sea. Cf. Virg. *Aen.* III. 69, *placataque venti Dant maria*: *ib.* v. 763, *placidi straverunt aequora venti*. Pind. *I.* II. 39, *οὐδὲ ποτε ξενίαν | οὐδὸς ἐμπνεύσαις ὑπέσται* 'ἰστίον ἀμφὶ τράπεζαν': 'nor did the favouring breeze which blew around his hospitable table ever force him to strike sail'—ever cease to fill his sail: Hor. *Od.* I. 3. 16, *Quo non arbiter Hadriae Maior, tollere seu ponere vult freta* (the south wind), 'than whom no power is mightier on the Adrian deep, whether to raise or to allay its waters:' Hom. *Od.* II. 69 (Θέμις) *ἦτ' ἀνδρῶν ἀγορὰς ἡμὲν λύνει ἢ δὲ καθίζει*, 'the goddess who breaks up or seats the gatherings of men.'—For *δεινῶν*, Musgrave wished to read *λείων*, (*πνεῦμα λέων καὶ καθεστῆκος*, Ar. *Ran.* 1002).

*ἐκοίμισε*.] Gnostic aorist, preceded and followed by present tenses: cf. Plato *Rep.* p. 566 D, *ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προσγελᾷ τε καὶ ἀσπάζεται πάντας...χρεῶν τε ἡλευθέρωσε καὶ γῆν διένειμε...καὶ πρῶτος εἶνα προσποιεῖται*.—Madv. *Synt.* § III. R. a.

675 *ἐν δέ*.] 'And like the rest...' Literally, 'and among them.' Cf. Her. III. 39, *πολλὰ τῆς ἡπείρου ἄσπεα—ἐν δὲ δὴ καὶ Λεσβίους...εἶλε*. In later poetry the phrase *ἐν δέ* means simply 'and moreover': e. g. O. T. 180, *νηλέα δὲ γένεθλα πρὸς πέδῳ...κέῖται...ἐν δ' ἄλοχοι πολυαὶ τ' ἐπιματῆρες...ἐπιστενάχουσιν*: *ib.* 27,

λύει πεδήσας, οὐδ' αἰὲ λαβὼν ἔχει.  
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;  
 ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι  
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος  
 ὥς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον  
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι  
 ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ  
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμὴν.  
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ  
 εἶσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,

680

685

ἐν δ' (and beside other ills) ὁ πυρφόρος θεός...ἐλαύνει: *Trach.* 202, ἀνολυξάτω δόμος...ἐν δὲ κοινὸς ἀρσένων | ἴτω κλαγγά.

677 ἡμεῖς.] οἱ βροτοί.

678 ἐγὼ δ', ἐπίσταμαι γάρ.] 'I chiefly (sc. γνωσόμεθα σωφρονεῖν): for I know by recent proof,' &c. The regular construction would have been —ἐγὼ δέ,—ἐπίσταμαι γὰρ ἀρτίως τοῦτο,—τὸν τε ἐχθρὸν ἐς τοσόνδε ἐχθαρῶ ὥς αἰὲν οὐ μενοῦντα, ἔς τε τὸν φίλον...βουλήσομαι, κ.τ.λ. The first clause, ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ., has been made dependent on ἐπίσταμαι: while the second clause, ἔς τε τὸν φίλον, κ.τ.λ., remains as if τὸν τ' ἐχθρὸν ἐχθαρῶ had preceded.

679 ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ.] A maxim ascribed to Bias of Priene (circ. 550 B.C.) one of the seven sages of Greece. Cf. *Arist. Rhet.* II. 13, (οἱ πρεσβύτεροι) οὔτε φιλοῦσι σφόδρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ κατὰ τὴν βίαντος ὑποθήκην ('counsel') καὶ φιλοῦσιν ὥς μισήσοντας καὶ μισοῦσιν ὥς φιλήσοντας. *Cic. de Amic.* XVI. 59, (*Scipio*) *negabat ullam vocem inimiciorum amicitiae potuisse reperiri quam eius qui dixisset, ita amare oportere ut si aliquando esset osurus. Gellius N. A.* XVII. 14, *ita amicum habeas posse ut fieri hunc inimicum putes.*

680 ἔς τε τὸν φίλον.] 'And towards my friend I would wish so far to shew aid and service, as knowing that he will not always be a friend.'

ἐς τὸν φίλον, 'towards my friend:' ὠφελεῖν absolute—'to be of use.'

681 βουλήσομαι.] 'The present βούλομαι ὠφελεῖν, implies ὠφελήσω. A present *purpose* and an anticipated *result* are confused in the phrase ὠφελεῖν βουλήσομαι. Cf. *Pind. O.* VII. 37, ἐθέλῃσω διορθῶσαι λόγον: *Soph. O. T.* 1076, τοῦμδν δ' ἐγὼ, | κεί σμικρὸν ἐστί, σπέρμ' ἰδεῖν βουλήσομαι.

682 τοῖς πολλοῖσι γάρ.] Bias *ap. Diog. Laert.* I. 82 gives a similar reason for the maxim (cf. v. 679, *ποίη*)—'τοὺς γὰρ πλείστους εἶναι κακοὺς.'—Cf. *O. C.* 612, καὶ πνεῦμα ταῦτδν οὔ ποτ' οὐδ' ἐν ἀνδράσιν | φίλοις βέβηκεν, οὐδὲ πρὸς πόλιν πόλει.

683 ἑταιρείας.] *Lobeck* and *Wunder* have *ἑταιρίας*. See *Porson ad Or.* 1070,—'*Scripsi etairias hic et infra v. 1077 cum diphthongo...*, quanquam bene scio nihil praesidii MSS. in talibus habere.'

684 τούτοισιν.] *i. e.* 'On my part these duties (of piety towards the gods and submission to my superiors) will not be neglected. Let your part be equally well performed.'

685 διὰ τέλους...τελειῖσθαι.] 'Be fulfilled in all fulness.' Cf. *Aesch. P. V.* 281, ὡς μάθητε διὰ τέλους τὸ πᾶν. Usually διὰ τέλους=διὰ παντός, 'for ever': *e. g.* *Aesch. Eum.* 64. Cf. *Ag.* 946, Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει.

εὔχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.  
 ὑμεῖς θ', ἐταῖροι, ταῦτὰ τῇδέ μοι τάδε  
 τιμᾶτε, Τεύκρω τ', ἦν μόλη, σήμεναι  
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.  
 ἐγὼ γὰρ εἴμ' ἐκείσ' ὅποι πορευτέον.  
 ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως  
 πύθοιτθε, κεῖ νῦν δυστυχῶ, σεσωσμένον.

690

## ΧΟΡΟΣ

## στροφή.

ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτόμαν.

687 ταῦτὰ τῇδε...τιμᾶτε.] 'Respect for me these same wishes that she does.'—ταῦτὰ τῇδε=ταῦτὰ ἅπερ ἦδε (Τέκμησσα) τιμᾶ.—τιμᾶν τινί τι, 'to respect, observe a wish or request in honour of a person' (dat. commodi): cf. *Ant.* 514, πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν, 'why dost thou grace Polyneices with a tribute insulting (to Eteocles)?'

689 μέλειν μὲν ἡμῶν.] With the inner meaning that Teucer is to pay the last offices to his brother's corpse, πεπτῶτα συγκαθαρμόσαι, v. 922.—μέλειν μὲν (αὐτῷ) ἡμῶν, εὐνοεῖν δὲ (αὐτὸν) ἡμῖν: cf. v. 549.

691 τάχ' ἂν...ἴσως.] *Thuc.* vi. 34, τάχ' ἂν ἴσως...ἐθελήσειαν...ἀμύναι: *Ag. Nub.* 1320, ἴσως δ' ἴσως βουλήσεται... Cf. αὐθις (or αὐθις αὖ) πάλιν.

692 σεσωσμένον.] 'That all is well with me:' meaning ostensibly, —that I have made my peace with Athene' (v. 656): but really—'that I have found my peace in death.' The irony gains force from the usual contrast between θνήσκειν and σώζεσθαι.—*c. g. El.* 59, ὅταν λόγῳ θανῶν | ἔργοισι σωθῶ: *ib.* 1228, μηχαναῖσι μὲν | θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον. *Exit AJAX by the side door on the right of the spectators,—as if going to the sea-shore in the neighbourhood of his tent (v. 654). Exit TECMESSA by the door in the back-scene on the specta-*

*tors' right, to the gynaeceum.*

693—718 στασιμον δεύτερον.] Cf. v. 596, *note.*—*Chorus.* 'I thrill with joy: O Pan, appear, sea-roaming Pan, from Cyllene's snow-beaten crag, and join with us in the dances of Nysa and Cnossus: come, Delian Apollo, over the Icarian waters, a visible and kindly presence. The death-god has lifted the gloom of sorrow from our eyes. Now may the white glory of happy days once more come near the sea-cleaving ships; since Ajax forgets sorrow, and once more reveres the gods,—once more is at peace with the Atreidae.'—Convinced that Ajax has shaken off that sullen and morbid despondency which they regarded as a part of his visitation (v. 280), the Chorus give vent to boundless joy. The ecstasies of this ode contrast effectively with the despairing tone of the first stasimon (vv. 596—645)—still fresh in the minds of the audience.

693—705. Metres of the strophe:—

V. 693. ἔφριξ' | ἔρωτ' | ἴ, κ.τ.λ. iambic trimeter.

V. 694. ἰῶ ἰῶ πᾶν πᾶν | : a variety of dochmiac, (properly — — —).

V. 695. ὦ πᾶν | πᾶν ἄλ' ἐπ' ἀγκτ' | ἔ  
 Κυλλ' | ἄν' | ἄς χιῶν ὄκτ' | ὑποῦ | : two Glyconic verses of spondee (or trochee)—choriambus—iambus.

V. 696. πέτραι | ἄς ἄπ' ὀ δειρ' | ἄδ' ὄς |



ἰὼ ἰὼ Πάν Πάν,

ὦ Πάν Πάν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου

695

φᾶνῃ|θ ὦ|: iambus and choriambus, followed by an iambic penthemimer.

Vv. 697, 8. *θεῶν χορῶποι* | *ἄναξ* | *ὅπως* | *μοι*: choriambus: iambic penthemimer.

Vv. 699, 700. *νῦσιᾶ κνωσ* | *ἔρχ* || *ἡματ* | *αὐτοῦδᾶῃ* || *ἔξυνων* | *ἰᾶψ* | *ῆς* | : choriambus, iambus: trochee, choriambus: and iambic penthemimer.

V. 701. *νῦν γάρ ἔμοι* || *μέλει* | *χορεῦσ* | *αι*: choriambus: iambic penthemimer.

Vv. 702, 3. *ἱκᾶριῶν δ* | *ὑπέρ* || *πέλαγέων* | *μολῶν* || *ἄναξ* | *ἀπολλῶν* | : choriambus, iambus: dochmiac: iambic penthemimer.

V. 704. *ὅ* | *δᾶλιῶς* | *εὐ* | *γνώστῳς* | : anacrusis: choriambus, spondee.

V. 705. *ἔμοι* | *ἔξνείῃ* || *δῖᾶ* | *πάντ* | *ῶς* | *εὐφρῶν* | : two iambic penthemimers.

693 *ἔφριξα*, κ. τ. λ.] 'I thrill with sudden rapture, I flutter overjoyed' ('sudden,' to render the aorist: cf. v. 536, *note*).—*φρίσσειν*, 'to shiver' with a strong emotion: cf. Lucr. III. 29, *His ibi me rebus quaedam divina voluptione Percipit atque horror*.

*ἔρωτι*.] Cf. Aesch. *frag.* 373, *ἔφριξ' ἔρωτι* τούδε μυστικοῦ τέλους.

*ἀνεπτόμαν*.] Cf. Ar. *Av.* 1445,—where, Peisthetaerus having quoted the phrase '*ἀνεπτερώσθαι καὶ πεποτῆσθαι τὰς φρένας*,' the Sycophant asks—*λόγοισι τᾶρα καὶ πτεροῦνται*; ΠΕΙ. *φήμ' ἐγώ* | *ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται* | *ἐπαίρεται* | *τ' ἀνθρωπος*. Eur. *Suppl.* 89, *φόβος μ' ἀναπτεροῖ*: Soph. *O. T.* 487, *πέτομαι δ' ἐλπίσω*: Apoll. Rhod. III. 724, *ἀνέπτατο χάσματι θυμός*.—*Form.* Some editors give *ἀνεπτάμαν*: cf. v. 282, *προσέπτατο*. Porson (*ad Med.* 1) observes that Attic writers used both *πέτομαι* and *πέταμαι*,—both *ἐπτόμην* and *ἐπτάμην*,—the authority of MSS. forming the only standard of appeal:—'*recte igitur ἀνεπτόμαν* edidit Brunckius in Soph. *Ai.* 693 (ubi

*ἀνεπτόμην* Suid., MS. C.C.C.Ox., in v. *ἔφριξα*) male *προσέπτετο* ibid. 282.'

694 Πάν.] Pan is invoked to come from his favourite Arcadian home; but he had also a special connexion with the home of the Salaminians who invoke him. The little island of Psyttalea (now Lipsokoutali), between Salamis and the mainland, was regarded as one of his chosen haunts—*ἦν ὁ φιλόχορος* | *Πάν ἐμβατεῦει ποντίας ἀκτῆς ἐπὶ* (Aesch. *Pers.* 450)—and on which the traveller Pausanias met with numerous images of the god, rudely carved in wood (*ὡς ἕκαστον ἔτυχε ξάνα πεποιημένα*, I. 36. 2). To Salaminians, therefore, he was an almost domestic deity. He was also the steady friend and ally of their kinsmen (vv. 202, 861) the Athenians. Herodotus narrates his encouraging appearance to the Athenian courier Pheidippides shortly before the battle of Marathon (VI. 105); and a statue of Pan, dedicated after the victory, bore this couplet by Simonides (*frag.* 136, ed. Bergk):—*τὸν τραγόπουν ἐμὲ Πάνα, τὸν Ἀρκάδα, τὸν κατὰ Μῆδων*, | *τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης*.

695 ἀλίπλαγκτε.] 'Sea-roaming.' Pan was not a sea deity, but might fitly be called *ἀλίπλαγκτος* in his character of a roving god, who often startled men by his sudden appearing: cf. Nonnus (circ. 500 A.D., author of the epic *Διονυσιακά*) XLVIII. 214, (*Πάν*) *ἀβάτοισιν ἐφ' ὕδασι κούφος ὁδίτης*.—Hermann and others join *ἀλίπλαγκτε φάνηθι*, i. e. 'come to us over the sea,'—like *ὄλβιε κῶρε γένοιο*, Theocr. XVII. 66, *venias hodiernae*, Tibull. I. 7. 53. But the rhythm of the verse, which demands a slight pause after *ἀλίπλαγκτε*,—and the length of the interval which separates it from *φάνηθι*,—appear against this view.

*Κυλλανίας*... *δειράδος*.] Hor. *Od.*



πετραίας ἀπὸ δειράδος φάνηθ', ὦ

θεῶν χοροποί' ἄναξ, ὅπως μοι

Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψης.

700

νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.

Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων

IV. 12. 11, (Pan) *cui pecus et nigri* (i. e. 'pine-clad') Colles Arcadiae *placent*,—Cyllene, Maenalus, Lycæus.

699 **θεῶν χοροποί' ἄναξ.**] 'O dance-making king of the gods,'—i. e. 'supreme among the gods in dancing,'—as Pindar (*frag.* 67) calls Pan *χορευτὴν τελεώτατον θεῶν*. The poets often greeted the particular god whom they were addressing as *supreme* among the gods: e.g. Eur. *I. A.* 1522, Ἀρτεμιν, θεῶν ἀνασσαν. 'Apollinem Theocritus (XXV. 21) *τελειότατον θεῶν*,—Virgilius, *summum deorum*,—Homerus θεῶν ἀριστον *praedicat*' (Lobeck). The invocation of Pan as ἄναξ θεῶν harmonises so well with the enthusiasm of the ode, that the version just given seems better than taking θεῶν χοροποιός to mean ὁ θεῶν χοροῦς ποιῶν,—i. e. fellow-dancer with the Nymphs and Satyrs, as an old Attic σκόλιον greets Pan, 'ὀρχηστὰ, Βρομῆαις ὁπαδὲ Νύμφαις' (Bergk *Poet. Lyr.* p. 1018).

ὅπως ... ἰάψης.] 'That in my company thou mayest fling fancy measures of Nysa or of Cnosus,'—measures lively as those danced in honour of Bacchus at Nysa or at Cnosus,—but αὐτοδαῇ, 'self-taught,'—'prompted by the fancy of the moment,'—as opposed to the νόμιμα ὀρχήματα of the solemn Dionysiac ritual.—The epithet αὐτοδαῇ qualifies and restricts the epithets Νύσια and Κνώσια by an idiom frequent in Greek poetry: e.g. Eur. *Or.* 621, ὑφῆψε δῶμ' ἀνηφαίστω πυρὶ, 'she kindled the house with a fire,—but not of Hephaestus,'—i. e. the fire of passion: Aesch. *P. V.* 899, ἄπυρος ἄρδης,—'a goad—but forged on no anvil' (i. e. the gadfly's sting).

700 Νύσια.] 'The dances of Ny-

sa'—such measures as the Satyrs and Nymphs dance with Dionysus on the ivy-clad slopes of Nysa his birthplace: cf. *Ant.* 1130, καὶ σε, (Βακχεῦ,) Νυσαίων ὀρέων | κισσήρεις ὄχθαι χλωρά τ' ἄκτᾶ | πολυστάφυλος πέμπει. The mythical name Nysa was given to several different localities associated with the Dionysiac worship. There was a Nysa in the Penjáb—in Aethiopia—in Caria—in Thessaly—and in Boeotia.

**Κνώσια.**] 'The dances of Cnosus,'—such measures as are danced in honour of Dionysus at Cnosus in Crete,—an island associated with his worship through his bride Ariadne, daughter of Minos. Cf. *II.* XVIII. 590, ἐν δὲ (on the shield of Achilles) χορὸν ποικίλλε περικλυτὸς Ἀμφιγυήεις, | τῷ ἱκελὸν οἶον ποτ' ἐνὶ Κνωσσῷ εὐρέϊη | Δαίδαλος ἥσκησε καλλιπλοκάμῳ Ἀριάδνῃ,—'a place for dances,' such as Daedalus had prepared for the dances in honour of Ariadne.

**ἰάψης.**] ἰάπτειν ὀρχήματα, *iactare saltationes*, 'to fling measures'—a compressed phrase for ἰάπτειν πόδας ἐν ὀρχήμασιν. This—the view of Hermann and Schneidewin—seems better than to render (1) 'impel' the dances—'set them going:' (2) or 'join'—'weave the dance'—as Lobeck takes it,—regarding ἰάπτω as a collateral form of ἄπτω, and comparing ἄω, λαύω,—οὔλος, λουλος.

702 Ἰκαρίων ... πελαγέων.] The sea between Samos and Icaros (an island to the W. of Samos) was named 'Icarian' as early as Homer's time (πόντος Ἰκάριος, *II.* II. 144).

**Ἀπόλλων.**] Apollo—invoked by the Chorus in their trouble (v. 187) as the Averter of evil (ἀποτρόπαιος)—is now to share in their joy as

ὁ Δάλιος εὐγνωστος

ἐμοὶ ξυνείη διὰ παντὸς εὐφρων.

705

ἀντιστροφή.

ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

ἰὼ ἰώ. νῦν αὖ,

νῦν, ὦ Ζεῦ, παρὰ λευκὸν εὐάμερον πελάσαι φάος

θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας

710

λαθίπονος πάλιν, θεῶν δ' αὖ

πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστα.

'the lord of festal mirth' (ἀγλαῖας ἰνάσσω, Pind. frag. 115).

704 ὁ Δάλιος.] Hor. Od. III. 4. 64, *Delius et Patareus Apollo*.

εὐγνωστος.] 'In visible presence.' Cf. II. XX. 131, χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.—The Scholiast is wrong in taking εὐγνωστος ξυνείη εὐφρων to mean ξυνείη φανερώς εὐφρων, *favoris manifestus*.—Form. εὐγνωστος is another reading. Lobeck agrees with Hermann (*ad O. C.* 1360) that κλαντός, *defletus*, may be distinguished from κλανστός, *lacrimabilis*,—*āswotos, perditus*, from *āswotos* (Plut. *Alcib.* c. 3) ὁ σώζεσθαι οὐ δύναμενος. Similarly, γνωτός, 'known,' γνωστός, 'knowable.' But the compound εὐγνωστος would practically mean the same thing as εὐγνωστος.

706 ἔλυσεν... Ἄρης.] 'The death-god has lifted the horror of despair from our eyes.' Ares was not only the god of war, but, in general, the power who deals sudden and violent death. While Ajax was at feud with gods and men, his Salaminian followers were not merely in sorrow on his account, but in fear for their own lives (v. 252). A horror of great darkness fell upon them; the shadow of the death-god took away the sunlight. But now Ares, who menaced, has released them (cf. v. 674); 'the white glory of good days' may return.

709 ὦ Ζεῦ.] Zeus is not invited, like Pan and Apollo, to vouchsafe his presence; the king of gods and men

looks down from his distant heaven. εὐάμερον φάος.] Cf. *O. C.* 716, εὐήρετος πλάτα: Eur. *Suppl.* 960, δυσαίων βίος.

πελάσαι... νεῶν.] For the genitive, cf. *Phil.* 1327, πελασθεὶς φύλακος: *Trach.* 17, πρὶν τῆσδε κοίτης ἐμπελασθῆναι ποτε.

710 θοᾶν ὠκυάλων νεῶν.] *Od.* VII. 34, νηυσὶ θοῇσι πεποιθότες ὠκείησι: Hes. *Theog.* 789, ἐκ πέτρης καταλείβεται ἡλιβάτοιο, | ὑψηλῆς: Theocr. VII. 15, λασιόιο, δασύτριχος. . τράχοιο.—θοῇ ναῦς, *velox navis*, speaks of the ship as a thing of life,—*darting* over the sea: ὠκεία ναῦς, *celeris navis*, speaks of it rather as an expeditious conveyance, travelling so many knots an hour. It is in the epic manner to give these 'constant' epithets to the *stationary* fleet.

711 λαθίπονος.] *i. e.* forgets his grief respecting the award of the arms, the trouble on which he had 'brooded in his pause of many days from battle' (v. 195).

712 πάνθυτα θέσμι' ἐξήνυσε.] 'Has fulfilled the exact ritual of the gods'—lit., 'has performed the ordinances of the gods with all the due rites'—of *καθαρυός* and *ἱλασμός*: see v. 655, *note*.—ἐξήνυσεν is a hasty presumption from the fact that Ajax had departed ὡς ἐξανύσων (v. 692).

εὐνομίᾳ.] 'Conformity,'—attention to all the ceremonies which νόμος, sacred usage, enjoined,

πάνθ' ὁ μέγας χρόνος μαραίνει,  
 κούδεν ἀναύδατον φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων 715  
 Αἴας μετανεγνώσθη  
 θυμοῦ τ' Ἀτρεΐδαις μεγάλων τε νεικέων.

## ΑΓΓΕΛΟΣ

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,

714 πάνθ' ὁ μέγας χρόνος μαραίνει.] An echo of the reflection with which Ajax had opened his speech, v. 646.—Hermann and Lobeck give μαραίνει τε καὶ φλέγει, and assume that in the corresponding verse of the strophe (701) something has dropped out after χορεύσαι. A scholium on v. 713 says—τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημένα (vv. 646, 7) διὰ βραχέων ἐξηλθεν. Hence, according to Lobeck, 'patet in antiquis exemplaribus utrumque verbum (i. e. μαραίνει τε καὶ φλέγει) scriptum fuisse'—since otherwise the epitome of φύει τε...καὶ...κρύπτεται (v. 647) would be incomplete. But the scholium seems too vague to be cited as definite evidence for the text: and the words πάνθ' ὁ μέγας χρόνος μαραίνει may fairly be termed an epitome of vv. 646, 7, since Ajax was dwelling more on Time the *destroyer* than on Time the *revealer*.

715 ἐξ ἀέλπτων.] *Ex insperato*: usually, ἐξ ἀέλπτου. Cf. ἐκ τοῦ προφανοῦς, 'openly': ἐξ ἀπροσδοκήτου, 'unexpectedly,' &c.

716 μετανεγνώσθη.] A deponent form: cf. ἐμέμφθην, ἐνεθυμήθην.

717 Ἀτρεΐδαις.] For the dative cf. *Il. i.* 283, λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, 'I entreat (thee) to forgive Achilles thy grudge.' *Od. xxi.* 377, καὶ δὴ μεθίεν χαλεποῖο χόλοιο | Τηλεμάχῳ.

719—1184. The ἐπεισῶδιον τρίτον: cf. v. 201, *note*.—*Enter a MESSENGER from the Greek camp*.—[He comes on the stage by the side-door on the *left* hand of the spectators,—Ajax having made his exit (v. 692) by the side-door on

their *right*. These entrances, according to the usage of the Greek theatre, were respectively assigned to arrivals from a distance and to arrivals from the neighbourhood of the scene. Ajax was going to the seashore close by; the Messenger comes from the more distant camp.—See Donaldson's *Theatre of the Greeks*, p. 233: cf. p. 291.]

719—814. *Messenger*. Friends, I would first announce that Teucer has come from his Mysian foray:—on approaching the chiefs' tent he was surrounded and upbraided by all the Greeks in concert, as the kinsman of the public enemy:—only the intercession of the elders restored peace. But say—where is Ajax?—*Cho*. Gone forth, obedient to a good impulse, to make his peace with the gods.—*M*. Then I am too late! Calchas has straitly charged Teucer that Ajax be not suffered to go abroad this day: during this day alone is Ajax threatened by the anger of Athene,—anger provoked by former words of pride. But if the man is gone from us, he lives not, or Calchas is not wise.—*Cho*. O unhappy Tecmessa, come and hear what things this man speaks.—(*Enter TECMESSA*).—*M*. Teucer charges thee to restrain Ajax under shelter of the roof, nor to suffer that he go forth alone.—*Teu*. And where is Teucer, and wherefore bids he thus?—*M*. He is newly-returned; and forebodes that Ajax, if he thus go forth, will die.—*Teu*. Alas, whence the warning?—*M*. From Nestor's prescient son, who in this day's course portends life or death for



Τεύκρος πάρεστιν ἄρτι Μυσίων ἀπὸ  
 κρημνῶν· μέσον δὲ προσμολαὶν στρατήγιον  
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.  
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ  
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδεσιν  
 ἤρασσον ἐνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ,  
 τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ  
 ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι

Ajax.—*Teu.* Help me, friends, shelter my cruel fate,—away—some to bring Teucer, some to the western or to the eastward bays—seek out the steps of a man who is in haste to die.

720 Μυσίων.....κρημνῶν.] The Mysian Olympus or its neighbourhood, whither Teucer had gone on a foray (vv. 343, 564). Cf. Strabo XII. 4, οἱ περὶ τὸν Ὀλυμπον Μυσοί. The Μυσοί of Homer dwell only on the coast of the Hellespont, in what was afterwards Μυσία ἡ μικρά (*Il.* II. 858: X. 430: XIII. 5). In later times, 'Mysia' included the Troad, extending on the S. to the borders of Lydia,—on the E. to those of Bithynia and Phrygia, on which side the chain of Olympus formed part of its boundary.

721 μέσον στρατήγιον.] *Praetorium*,—σκηνή στρατηγίς (Paus. IV. 9)—the tent of Agamemnon, with that of Menelaus beside it (v. 49), in mid-camp (μέσον). In the space around it (περίσταςις στρατηγίου, Polyb.) the council (βουλή) of chiefs was now sitting to discuss the crime of Ajax (v. 749),—while the λαοί were gathered around (ἀγορά). Cf. *Il.* VII. 382, τοὺς δ' εὐρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἀρήϊος, | νηὶ παρὰ πρύμνῃ Ἀγαμέμνονος.

722 κυδάζεται.] 'Is reviled,'—from κύδος, ὁ, 'reproach,'—a word mentioned by the Schol. *ad loc.* Cf. Aesch. *frag.* 89, οὔτοι γυναιξὶ δεῖ κυδάζεσθαι.

723 πρόσωθεν.] The adverb appears to belong to στείχοντα:—'while

he approached afar off.' The interposition of the words ἐν κύκλῳ seems against taking πρόσωθεν with μαθόντες.

724 ὀνειδεσιν...ἤρασσον.] 'Assailed' him with reproaches. Cf. v. 501, λόγοις λάπτων, *note: Phil.* 374, κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς | τοῖς πᾶσιν.—Schneidewin quotes Virg. *Aen.* IV. 447, *ambiguus hinc atque hinc vocibus heros Tunditur.*

725 οὔτις ἔσθ' ὅς οὔ.] Thuc. VII. 87, καὶ πεζὸς καὶ νῆς καὶ οὐδὲν ὃ τι οὐκ ἀπώλετο. When οὐδεὶς-δστις-οὐ had come to be regarded as a single word, οὐδεὶς sometimes conformed itself to the case of δστις: e.g. Plato *Phaedo* p. 117 D, Ἀπολλόδωρος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, *unumquemque*.—Madvig *Synt.* § 105 b R.

726 τὸν ξύναιμον...ἀποκαλοῦντες.] 'Terming him the kinsman of the maniac'—τὸν being used, because the actual words of the Greeks were, 'ὁ τοῦ μανέντος ξύναιμος.' Eur. *Heracl.* 978, πρὸς ταῦτα 'τὴν θρασεῖαν' δστις ἂν θέλῃ | λέξει.

στρατοῦ.] Depending on the genitive ἐπιβουλευτοῦ. Cf. Thuc. I. 145, ὀλίγων ἔνεκα ἡμερῶν μισθοῦ δόσεως.—Elmsley, *στρατῶ*,—like Eur. *Med.* 478, ταύρων πυρπνόων ἐπιστάτην | ξεύγλαισι.

727 ἀποκαλοῦντες.] Calling contemptuously. Plato *Gorg.* p. 512 C, καὶ ὡς ἐν ὀνειδεῖ ἀποκαλέσαις ἂν μηχανοποιούν: Dem. *de Fals. Legat.* p.



τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.  
ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν  
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

730

λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτῳ  
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.  
ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὡς φράσω τάδε;  
τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

## ΧΟΡΟΣ

οὐκ ἔνδον, ἀλλὰ φρουδος ἀρτίως, νέας

735

439, βάρβαρόν τε γὰρ πολλάκις καὶ  
ἀλάστορα τὸν Φίλιππον ἀποκαλῶν  
ἐδημηγόρει. See Mr Shilleto's note  
in his edition of this Speech, p. 418,  
§ 274:—'I am only aware of two  
passages where ἀποκαλῶν is used in  
a good sense: one furnished by Len-  
nep (who on Phalar. p. 198, 199.  
has discussed the word) from Plu-  
tarch T. II. p. 776 E,—the other  
occurs in Aristot. II. Nic. Ethic. 9.  
=9, 7. καὶ γὰρ ἡμεῖς ὅτε μὲν τοὺς  
ἐλλείποντας ἐπαινοῦμεν καὶ πρᾶους  
φαιμέν' ὅτε δὲ τοὺς χαλεπαίνοντας  
ἀνδρώδεις ἀποκαλοῦμεν.'

ὡς οὐκ ἀρκέσοι.] '(Saying) that  
he should not save himself from dy-  
ing,' &c. The clause ὡς οὐκ ἀρκέ-  
σοι depends on οὐκ εἶδεν ἡρασσον, =  
οὐκ εἰδόντες ἔλεγον. For the tense  
of ἀρκέσοι cf. v. 313, φανοίην, note.

728 τὸ μὴ οὐ.] Cf. v. 540, note.  
—Madvig *Synt.* § 156 R 4.

πέτροισι.] Cf. v. 252, λιθόλευ-  
στον Ἀρη, note.

πᾶς.] Cf. v. 275, note.

729 ὥστ' ἐς τοσοῦτον ἦλθον,  
κ.τ.λ.] Thus in the *Iliad* (I. 190)  
the quarrel between Agamemnon  
and Achilles had reached the point  
when Achilles was doubting—ἡ ὄγε  
φάσσανον ὁξὺ ἐρυσσάμενος παρὰ μηροῦ  
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην  
ἐναρίξοι, | ἡὲ χόλον παύσειε—when  
Athenes interposed to restrain Ach-  
illes, and Nestor (vv. 254—285)  
to pacify Agamemnon.

730 κολεῶν.....ξίφη.] 'Swords  
plucked from sheaths were drawn

in men's hands.'—The swords διε-  
περαιώθη κολεῶν, 'were drawn  
through (and out of) their sheaths,'  
ἐρυστὰ 'by a quick, sharp pull.'  
Swords drawn leisurely from the  
scabbard might be said διαπεραιού-  
σθαι: the angry hastiness of the ac-  
tion is brought out by ἐρυστὰ.

731 δραμοῦσα τοῦ προσωτάτῳ.]  
The genitive is partitive,—lit. 'hav-  
ing trespassed upon the domain of  
what is extreme,' i. e. 'having run  
somewhat to the furthest.' Cf. *λέναι*  
τοῦ πρόσω (Xen. *Anab.* I. 3. 1), lit.  
'to enter upon the ground before  
one,' i. e. 'to go forwards.' Madvig  
*Synt.* § 51 d.

732 ἀνδρῶν...λόγου.] ξυναλλαγή-  
λόγου ἀνδρῶν, lit. 'the word-media-  
tion' (reconciling words) of the el-  
ders. For the double genitive cf.  
v. 309, note.

ἐν.] 'By means of' *Phil.* 602,  
τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ'  
ἀγειν; Eur. *Helen.* 1132, ἐν δορὶ καὶ  
πετρῖναις | ῥιπαῖσιν ἐκπνεύσαντες.

733 ἡμῖν.] For the dative cf.  
v. 39.

734 τοῖς κυρίοις.] The plural  
for the singular is sometimes used  
when the reference is general or mys-  
terious: e. g. Aesch. *Cho.* 47, δε-  
σποτῶν θανάτοισιν,—(alluding to the  
death of Agamemnon:) Eur. *Hec.*  
403, χάλα τοκεῦσιν εἰκότως θυμου-  
μένους,—i. e. μητρὶ.

735 νέας βουλὰς, κ.τ.λ.] 'Hav-  
ing married gentler thoughts to wiser  
ways.'—*νέαι βουλαί*, the new *princi-*

βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

## ΑΓΓΕΛΟΣ

ιοὺν ἰού.

βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν  
πέμπων ἔπεμψεν, ἢ 'φάνην ἐγὼ βραδύς.

## ΧΟΡΟΣ

τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;

740

## ΑΓΓΕΛΟΣ

τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης  
μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

## ΧΟΡΟΣ

ἄλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τραπεῖς  
γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

## ΑΓΓΕΛΟΣ

ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,

745

*ples* of piety towards the gods and deference to rulers which Ajax has adopted (v. 666): νέοι τρόποι, the new *conduct* on which he seems to have entered, in setting forth to propitiate Athene. For the form of the phrase cf. Cic. *ad Fam.* iv. 6, *ad novos casus temporum novas consiliorum rationes accommodare*.

736 ἐγκαταζεύξας.] Cf. Pind. *N.* i. 7, ἔργμασιν νικαφόροις ἐγκώμιον ζεύξαι μέλος, 'to marry strains of praise to deeds of fame.'

738 βραδεῖαν...βραδύς.] *i. e.* Either it was already too late when I was sent on this mission, or I have arrived too late.

ἡμᾶς.....πέμπων ὁδόν.] Eur. *Bacch.* 827, Αἰ. ἐγὼ στελῶ σε...Πε. τίνα στολήν;—*Madvig Synt.* § 25.

740 τί δ'.....ὑπεσπανισμένον;] 'And wherein has thy urgent mission been disappointed?' lit. 'what part of this need (this urgent business) has been stinted (scantily performed)?' Cf. Aesch. *Pers.* 491, ὑπεσπανισμένους | βορᾶς.

χρείας.] In *χρεῖα* the literal sense of 'need' is more prominent than in *χρέος*, *χρῆμα*, which often mean merely *negotium*, a matter of business.

741 ἀπηύδα μὴ...παρήκειν.] *i. e.* gave him a prohibitory command (ἀπηύδα) not to come out. Cf. *O. T.* 236, τὸν ἄνδρ' ἀπανδῶ τόνδε...μὴτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα: Xen. *Cyr.* i. 4. 14, 'Ἀστυάγης ἀπηγόρευε μηδένα βάλλειν.—*Madvig Synt.* § 210.

742 ἔξω παρήκειν.] 'Pass forth abroad.' In πατέρχομαι, παριέναι, παρήκειν, παρὰ conveys the notion of going *into the presence* of others: hence either 'to enter' (a house), or 'to go forth into public.'

743 οἴχεται.] 'He is gone.' The speaker unconsciously uses an ominous word.

744 καταλλαχθῇ χόλου.] For the genitive depending on the notion of *desisting from*, cf. Eur. *Med.* 896, διαλλάχθῃ ἅμα | τῆς πρόσθεν ἐχθρας.—*Madvig Synt.* § 57 b.

εἶπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

## ΧΟΡΟΣ

ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;

## ΑΓΓΕΛΟΣ

τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.  
ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου  
Κάλχας μεταστὰς οἷος Ἀτρειδῶν δίχα *apart*  
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως  
θεὶς εἶπε καπέσκηψε παντοία τέχνη  
εἶρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε  
Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἔαν,

750

746 εὖ φρονῶν]=ὀρθῶς φρονῶν :  
cf. v. 1252, οἱ γὰρ φρονοῦντες εὖ κρα-  
τούσι πανταχοῦ : Aesch. *P. V.* 395,  
κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρο-  
νεῖν, 'it is best to be thought foolish  
when one is really wise.' But in a  
different sense in *Il. I.* 73 (Calchas),  
εὖ φρονέων ἀγορήσατο, 'spoke with  
kindly purpose.'

747 τοῦδε πράγματος πέρι;] *i. e.*  
'What special knowledge authorised  
Calchas to deny that a present re-  
conciliation with Athene is τὸ κέρ-  
διστον for Ajax?' The question is  
answered at v. 756. Schneidewin  
conjectured πάρει,—referring πράγ-  
ματος to the prediction of Calchas.

748 τοσοῦτον...ἐτύγχανον.] 'Thus  
much I know, and to thus much was  
witness:—τοσοῦτον, in the sense of  
μέχρι τούτου, belonging to παρὼν  
ἐτύγχανον as well as to οἶδα.

749 γάρ.] Cf. v. 285, *note.*

συνέδρου καὶ τυραννικοῦ.] 'The  
circle of councillors and chiefs'=κύ-  
κλος τῶν συνεδρευόντων βασιλέων,—  
the Homeric βουλή. Homer repre-  
sents the Greek fleet as drawn up  
semicircularly on the strand of a  
small bay. Over against the ships  
of Odysseus, which were stationed  
at the middle point (*Il. XI.* 8), a space  
was kept clear for assemblies and for  
the administration of justice; here  
also stood the public altars of the

camp : *Il. XI.* 805, κατὰ νῆας Ὀδυσ-  
σῆος θείοιο...να σφ' ἀγορή τε θέμις τε |  
ἦν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχато  
βωμοί.

750 οἷος Ἀτρειδῶν δίχα.] Cf. v.  
464.

752 παντοία τέχνη.] To be taken  
with εἶρξαι, rather than with ἐπέ-  
σκηψε : see *Her. I.* 112, ἐχρησε μη-  
δεμῇ τέχνη ἐκθεῖναι μιν.

753 εἶρξαι.] According to the  
usual distinction that εἰργεῖν='to shut  
out,' εἰργεῖν 'to shut in,' Hermann  
and Lobeck are right in giving εἶρξαι  
here. Lobeck shews at length that  
εἰργεῖν and εἰργεῖν are pretty regu-  
larly distinguished in good Greek.  
Thus in Philip's Letter *αβ.* De-  
mosth. p. 159. 2, τὸν ἀδικούμενον  
εἰρξάτε δέκα μῆνας' but presently,  
p. 159. 4, ὥστε μυστηρίων μὲν εἰρ-  
γεῖν αὐτοὺς. In *Eur. Helen.* 288,  
τὸ δ' ἔσχατον τοῦτ', εἰ μὴλοιμεν ἐς  
πάτραν | κλήθροισι ἂν εἰργοίμεσθα,—  
the sense is, 'barred out of every  
house,'—not 'imprisoned.' And so  
εἰργμός always : εἰρκτη rarely, and  
not in good writers.

ἡμᾶρ τοῦμφανές, κ. τ. λ.] 'This  
present day that shines:' cf. v. 856,  
ἡμέρας τὸ νῦν σέλας. The explicit  
phrase marks an anxious warning :  
cf. v. 741, ἀπηύδα—ἐνδοθεν στέγης |  
μὴ ἔω παρήκειν.

εἰ ζῶντ' ἐκείνων εἰσιδεῖν θέλοι ποτέ.

755

ἐλὰ γὰρ αὐτὸν τῇδε θῆμέρα μόνῃ  
 δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.

τὰ γὰρ περισσὰ κἀνόνητα σώματα

πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις

ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν

760

βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπου φρονῇ.

κεῖνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος

ἄνους καλῶς λέγοντος ἡνρέθη πατρός.

ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει

756 τῇδε θῆμέρα.] The only other example in the Tragedians of this crasis is *O. T.* 1283, νῦν δὲ τῇδε θῆμέρα | στεναγμός. It also occurs once in *Ar. Av.* 1071, τῇ δὲ μέντοι θῆμέρα. — τῇδ' ἐν ἡμέρα τῇδ' ἔθ' ἡμέρα have been conjectured.

757 ὥς ἔφη λέγων.] 'As he rehearsed:' lit., 'as he said in the course of his statement.' Cf. *Her.* III. 156 (where Zopyrus presents himself to the Babylonians and relates his ill-treatment by Darius), — 'νῦν τε,' ἔφη λέγων ('his story ran'), 'ἐγὼ ὑμῖν ἤκω μέγιστον ἀγαθόν.' Again *Her.* v. 36 (Hecataeus has been giving an exposition of his views to the Ionian leaders), ἄλλως μὲν νῦν οὐδαμῶς ἔφη λέγων ('he went on to say') ἐνορᾶν ἐσόμενον τοῦτο. Such phrases as εἶπε φωνῶν (*Aesch. Ag.* 196, 'he lifted up his voice and said') — ἔφη δημηγορῶν, κ. τ. λ., — are evidently different from ἔφη λέγων.

758 περισσὰ κἀνόνητα σώματα.] 'Luxuriant and unprofitable lives:' cf. v. 1077, κἄν τις σῶμα γεννήσῃ μέγα, κ. τ. λ.: v. 129, μὴδ' ὄγκον ἄρη. — περισσὰ, 'overgrown,' 'swollen with too much prosperity:' ἀνόνητα, 'lost, through pride, to the service of the gods and to helpful relations with men.' Cf. *Her.* VII. 10, ὁρᾶς τὰ ὑπερέχοντα ζῶα ὥς κεραυνοὶ ὁ θεός; The var. lect. ἀνόητα is appropriate, but less forcible than ἀνόνητα, which gives the *reason* why overgrown greatness is struck down by the gods.

Schneidewin's conjecture λήματα for σώματα appears unnecessary.

760 ὅστις, κ. τ. λ.] The antecedent to ὅστις is ἑκαστὸν τινα, implied in σώματα. Cf. *Ant.* 705, ὅστις φρονεῖν ... μόνος δοκεῖ..., οὔτοι... ὠφθησαν κενοί: *Xen. Cyr.* VII. 4. 5, ἦν... ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρος τε καὶ ἡμεῖς πολέμοι ἐσόμεθα. — *Madv. Synl.* § 99 d.

φύσιν.] Cognate accus., = βλαστὴν βλαστῶν. Cf. *Trach.* 1062, θῆλυς φύσα καὶ ἀνδρὸς φύσιν: *Il.* XI. 241, κοιμήσατο χάλκεον ὕπνον: *Arist. Rhel.* I. 2. 9, χαίρειν ἡδονήν.

761 φρονῇ.] Cf. *O. C.* 395, γέροντα δ' ὀρθοῦν φλαῦρον δὲ νέος πέσῃ: *Eur. Ion* 855, δοῦλος ὅστις ἐσθλὸς ᾖ. — *Madv. Synl.* § 125 R 2.

762—779. The Messenger is now reporting the actual words of Calchas: cf. v. 780, τοσαῦθ' ὁ μάντις εἶπε.

763 ἄνους... πατρός.] πατρός καλῶς λέγοντος (genitive absolute) ἄνους ἐφάνη.

764 αὐτὸν ἐννέπει.] The accusative, since ἐννέπει = προσφωνεῖ: cf. *Il.* XII. 210, Δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς: *Phil.* 1065, μὴ μ' ἀντιφώνει μηδέν.

τέκνον, δόρει, κ. τ. λ.] *Odysseus*, in the *Iliad* (IX. 252), reminds *Achilles* of the parting advice of *Peleus*, 'ὄτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε:— Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ | δώσουσ' αἶκ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων.



βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰὲν κρατεῖν.

765

ὁ δ' ὑψικόμπως καφρόνως ἡμείψατο,  
πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ  
κράτος κατακτήσαιτ'. ἐγὼ δὲ καὶ δίχα  
κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.

τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον

770

δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν

**Δόρει.]** The usual form in the Attic poets, e. g. Ar. *Pax* 357, ἐς Λύκειον κἂκ Λυκείου σὺν δόρει σὺν ἀσπίδι: but *δορί* is admitted in lyric passages, e. g. Aesch. *Ag.* 111, πέμπει ξὺν δορί καὶ χειρὶ πράκτορι.

**765 σὺν θεῷ.]** 'With the help of the god.' Cf. v. 779. The phrase σὺν θεῷ or θεοῖς often means in a general sense, 'with the gods on one's side,'—'under favour of the gods.' Cf. *Il.* XXIV. 430, πέμψον δέ με, σὺν γε θεοῖσιν,—'escort me,—that is, if the gods are willing.' Eur. *Med.* 625, ξὺν θεῷ δ' εἰρήσεται,—'under favour of the gods be it said.'

**767 θεοῖς ὁμοῦ]=σὺν θεοῖς.**

**ὁ μηδὲν ὦν.]** Cf. v. 1281, ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ.—Two other forms of the phrase occur: (1) ὁ μηδεῖς: v. 1114, οὐ γὰρ ἤξιον τοὺς μηδένας.—(2) τὸ μηδὲν (of a person): *Trach.* 1107, κἂν τὸ μηδὲν ὦ.

**768 καὶ δίχα κείνων.]** Homer, too, ascribes to Ajax this vein of self-confidence,—but under a different aspect. It is not, as here, the impious presumption which scorns to invoke the divine favour. Rather it is the courageous self-reliance of one who regards Zeus as the declared enemy of the Greeks, and exhorts them, since the gods refuse aid, to aid themselves:—*Il.* XVII. 629, 'by this time a fool might see that father Zeus gives the triumph to the Trojans:—ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην.'—The pagan ideal of consummate arrogance comprised *outsspoken* defiance of the gods. Thus the Locrian Ajax φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης (*Od.* IV. 504). Thus Capaneus boast-

ed that he would take Thebes, Διὸς τε θέλοντος καὶ μὴ θέλοντος (Aesch. *Theb.* 422). Thus Mezentius was the declared *Contemptor divom* (Aen. VII. 648).

**769 ἐπισπάσειν κλέος.]** 'To bring this glory upon my head.' Aesch. (*Pers.* 479) has the active ἐπισπᾶν in the sense of 'bringing' on,—τοσόνδε πλήθος πημάτων ἐπέσπασεν. In the sense of *gaining*, the middle ἐπισπᾶσθαι is usual: Her. III. 72, ἵνα τι... ἐπισπᾶσωνται κέρδος: Polyb. III. 98. 20, ἐφη...τὴν παρ' αὐτῶν εὐνοίαν ἐπισπάσσεσθαι. Cf. Plato *Gorg.* p. 465 B, ἀλλότριον κάλλος ἐφελκομένους, 'striving to acquire' artificial beauty.

**770 μῦθον.]** Often in a contemptuous sense: cf. Eur. *Andr.* 744, τοὺς σοὺς δὲ μύθους βῆδ' ἰδὼς φέρω.

**771 δίας Ἀθάνας, κ.τ.λ.]** 'Then once again, in answer to divine Athene,—what time she bade him, &c.,—spake he in that hour a dread speech...' It has just been related how Ajax slighted the counsel of *his father*. The second instance of his pride was intended to have been prefaced by a sentence in this form,—εἶτα δεύτερον δίας Ἀθάνας (ὥσπερ πρότερον πατρός)—ἥνικα ὀτρύνουσά νιν ἠϋδατο, κ.τ.λ.,—ἥτιμασε τὴν παραίνεσιν. But for ἥτιμασε τὴν παραίνεσιν is substituted ἀντιφωνεῖ δεινὸν ἔπος,—equivalent in sense, but leaving *dias Ἀθάνας* without a definite syntax. This view seems more probable than (1) that of Hermann, Lobeck, and Schneidewin, who make Ἀθάνας, ἥνικα ἠϋδατο an anacolouthon for Ἀθάνας αὐδωμένης: (2) Bernhardt's, who makes Ἀθάνας depend on ἔπος, 'a

ἡνδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,  
 τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·  
 ἀνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας  
 ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη.  
 τοιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾶς  
 ἐκτήσατ' ὄργην, οὐ κατ' ἀνθρωπον φρονῶν.  
 ἀλλ' εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν

775

speech about Athene,' like ὕμνοι θεῶν: (3) the view that Ἀθάνας depends on ἀντιφωνεῖ as = ἐναντίον λέγει.

772 ἡνδᾶτο.] For the middle αὐδᾶσθαι, cf. *Phil.* 130, Aesch. *Eum.* 357: *Cho.* 144, ἐξαυδῶμενος: and see v. 511, note.

773 τότε.] 'In that hour,'—emphatic, claiming attention for the coming ἔπος: cf. *El.* 35, χρῆ μοι τοιαυθ' ὁ Φοῖβος ὦν πένσει τάχα—'ἀσκευον αὐτόν,' κ. τ. λ.: *Phil.* 465, ὀπηνικ' ἂν θεός | ...εἴκη, τηνικαυθ' ὀρμώμεθα: *O. C.* 437, ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων, ... τὸ τηνικ' ἤδη... ἦλαννέ μ' ἐκ γῆς.

774 τοῖς ἄλλοισιν Ἀργείων.] Either τοῖς ἄλλοις Ἀργείοις or τοῖς ἄλλοις τῶν Ἀργείων would have been more usual. Cf. *Phil.* 304, τοῖσι σώφροσιν βροτῶν.—It would be possible to render,—'stand near the Greeks, in the interest of the rest' (τοῖς ἄλλοις being a dat. commodi): but the meaning is clearly τοῖς ἄλλοις τῶν Ἀργείων. For πέλας (like ἐγγύς) with dat. instead of genitive, cf. Aesch. *Suppl.* 204, θέλομ' ἂν ἦδη σοὶ πέλας θρόνου ἐχειν.

775 καθ' ἡμᾶς...μάχη.] 'Where stand I and mine, the storm of fight can never burst:' i. e. 'on that part of the Greek line where I and my Salaminians are posted the *fury* of battle can never break forth. No opposition which the enemy can offer to *us* will suffice to occasion serious fighting.' This—the only sense which the words will bear—is scarcely satisfactory. We might conjecture ἐσρήξει, *nunquam* irumpent *hostes*.—ἐκρήξει: the metaphor

is from a storm bursting in fury: cf. Arist. *Meteor.* II. 18. 14, ἐκρήξας ἀνεμος: II. xx. 55, σύμβalon, ἐν δ' αὐτοῖς ἐριδα ῥήγνυντο βαρεῖαν.—It is impossible that οὐποτ' ἐκρήξει μάχη should mean, as Lobeck takes it,—'the enemy will never break our line.' The use, in that sense, of ῥῆξαι *passim* and of παραρρηγνύναι in Thuc. IV. 96 proves nothing for ἐκρήξει, which can mean nothing but *erumpet*.—(The proposed emendation οὐτι σοῦ χρήξει is a more violent remedy than the difficulty of the vulgate warrants.)

καθ' ἡμᾶς.] 'Over against us,' 'on our part of the line.' Cf. Xen. *Cyr.* VII. 1. 16 (the commander of a battalion reporting to Cyrus, whose army is drawn up for battle), τὰ μὲν καθ' ἡμᾶς ἐμοιγε δοκεῖ, ὦ Κύρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με: 'as regards our own part of the line, I am satisfied; but I feel uneasy about our flanks:' Dionys. Hal. *Antt.* III. 24. 483, οἱ κατὰ Φιδηνάλους ταχθέντες, *qui in acie Fidenatibus oppositi erant*.

776 τοιοῖσδέ τοι.] 'By such vaunts it was...' Hermann has restored τοι for τοῖς both here and in *El.* 608, ἀλλ' ἐν τοι κακοῖς.

777 οὐ κατ' ἀνθρωπον.] Cf. *Ant.* 768, φρονεῖτω μεῖζον ἢ κατ' ἀνδρ' ἰών.—The phrase οὐ κατὰ always means, 'greater, higher than:' cf. Thuc. II. 62, οὐ κατὰ τὴν τῶν οἰκίων καὶ τῆς γῆς χρεῖαν, ὦν μεγάλων νομίζετε ἐστερῆσθαι, αὕτη ἡ δύναμις φαίνεται, 'this power appears incomparably more precious than the enjoyment of your houses and land.'

778 ἔστι] = ἕν: cf. v. 783.

γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.

τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας

780

πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς

Τεύκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,

οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

## ΧΟΡΟΣ

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,

ὄρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.

785

779 σὺν θεῷ.] Calchas, priest and seer, is careful himself to shun the impiety which he had recorded of Ajax. Cf. v. 765, *note*.

780 ὁ δέ...Τεύκρος.] *Phil.* 371, ὁ δ' εἶπ', ('Ὀδυσσεὺς, πλησίον γὰρ ἦν κυρῶν,)—ναὶ παῖ, κ.τ.λ.

εὐθύς ἐξ ἔδρας.] 'Quitting the council straightway.' Calchas, in order to speak with Teucer, withdrew from the circle of the council (v. 750); and they were now standing apart from it. In the literal sense, therefore, Teucer did not go ἐξ ἔδρας. Still, as a member of the council, he might be said to go ἐξ ἔδρας when, in order to find a messenger, he left the neighbourhood of the spot where it was sitting. But why did he not carry the message himself? He probably returned to the council in order to defend Ajax. When it rose, he began a personal search for him, and while thus engaged learnt the tidings of his death (v. 995). Teucer apprehended,—not the suicide of Ajax,—but a collision between his kinsmen and the Greeks: to prevent this, the message would suffice. The dramatic interest gains by the recital, at full length and in a formal ἀγγέλου ῥήσις, of the prophet's hopes and fears.—The words εὐθύς ἐξ ἔδρας might also mean—'immediately after the sitting'—'as soon as the council rose.' But it is inconceivable that Teucer should have awaited that event before sending a message fraught with life or death.

782 φυλάσσειν.] (*Haec mandata observanda*. For the infin., cf. *Thuc.* II. 4, (οἱ Θηβαῖοι) παρέδοσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρήσασθαι ὃ, τι ἂν βούλωνται: *Ar. Nub.* 440, τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν | παρέχω τύπτειν.—*Madvig Synt.* § 148 b.

ἀπεστερήμεθα.] *Schol.*, τῶν ἐντολῶν δηλονότι, ἦγονν τῆς φυλακῆς τοῦ Αἴαντος: *i. e.* 'if we have been robbed of our charge.'—(*Wakefield conj.* ἀφυστερήμεθα.)

783 εἰ Κάλχας σοφός.] Cf. v. 746. For the double protasis, cf. ἀπεστερήμεθα...εἰ Κάλχας σοφός, cf. *Plato Phaedo* p. 67 E, εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι,... τοῦτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκέισε ἴοιεν; So *Soph. El.* 583.

784 δαῖτα.] The Doric and Attic form δαῖος, and not the Epic δῆϊος, was probably always used by the Tragedians. In *Aesch. Ag.* 542 δῆϊων, in the sense of 'enemies,' is usually read, but is not certain. There is no other instance of the word, as meaning 'hostile,' in *senarii*; for in *Aesch. Theb.* 267, στέψω πρὸ ναῶν is now read in place of λάφυρα δαῶν.

δύσμορον γένος.] 'Ill-fated being.' Cf. *Il.* VI. 180, ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: *Pind. N.* v. 80, κείνου ὁμόσπορον ἔθνος, 'his blood-relation' (*Pytheas*): *Catullus* 61. 2, *Uraniae genus, Hymen.*

785 θροεῖ.] Cf. v. 67, *note*.



ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

## ΤΕΚΜΗΣΣΑ

τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην  
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;

## ΧΟΡΟΣ

τοῦδ' εἰσάκουε τάνδρὸς, ὥς ἡκει φέρων  
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

790

## ΤΕΚΜΗΣΣΑ

οἴμοι, τί φῆς, ὠνθρωπε; μῶν ὀλώλαμεν;

## ΑΓΓΕΛΟΣ

οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,  
θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

786 ξυρεῖ ἐν χρῶ.] 'Touches in the quick;'—παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων, according to the Scholiast. Cf. Her. IV. 175, κελροντες ἐν χροῖ, 'shaving close.' Thuc. II. 84, ἐν χρῶ ἀεὶ παραπλέοντες.—For the form χρῶ instead of χρωτί, cf. γέλῳ, Od. XVIII. 100: ἔρω, ib. 212: ἐν φῶ, (for φωτί, dat. of φῶς, 'light,') Eur. frag. Meleagr. (quoted in the Etym. Magn. p. 803. 46). Lobeck observes that all such forms should be written with the iota subscript, as they represent an old mode of declension which omitted the consonant τ.

μὴ χαίρειν τινά] = ὥστε μὴ,—the infin. expressing the result: cf. Thuc. II. 69, Φορμίων φυλακὴν εἶχε, μὴτ' ἐκπλεῖν ἐκ Κορίνθου μηδένα μὴτ' εἰσπλεῖν.—Madvig *Synt.* § 164.

787 τί μ' αὖ, κ.τ.λ.] Tecmessa,—who at the desire of Ajax (684) had withdrawn into the tent (v. 692),—now returns, with Eurysaces (v. 809).

788 ἀτρύτων.] Cf. Aesch. Cho. 330, ἀτρίακτος ἄτα.

790 πρᾶξιν.] 'Plight.' Trach. 294, ἀνδρὸς εὐτυχῇ | κλύουσα πρᾶξιν:

Aesch. P. V. 714, πέφρικ' εἰσιδοῦσα πρᾶξιν Ἴνου.

ἤλγησα.] Cf. v. 536, note: v. 693.

792 οὐκ οἶδα, κ.τ.λ.] Tecmessa had inquired—as if she were speaking to the friendly Chorus—'can it be that "we" are lost?'—the first person plural (as at v. 269) expressing the identity of interests between Ajax and his friends. But the stranger, who does not enter into the meaning of the 'we,' coldly replies: 'I know not of *thy* case, but only that, if Ajax be abroad, I am ill at ease for *him*.'

Αἴαντος δέ, κ.τ.λ.] The construction first intended was Αἴαντος δὲ πρᾶξιν οἶδα, ὅτι κακὴ ἔσται. But for κακὴ ἔσται is substituted οὐ θαρσῶ πέρι,—the preposition governing Αἴαντος. Schneidewin construes,—Αἴαντος δέ,—ὅτι (ἐπειδὴ) θυραῖος (ἐστίν),—εἶπερ ἔστω,—οὐ θαρσῶ πέρι: i.e. 'But since Ajax is abroad, even supposing he yet lives, I have no confidence (that he will live much longer)'—an ingenious, but too elaborate, version.



## ΤΕΚΜΗΣΣΑ

καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

## ΑΓΓΕΛΟΣ

ἐκεῖνον εἵργειν Τεῦκρος ἐξεφίεται  
σκηνῆς ὕπαυλον μῆδ' ἀφίεναι μόνον.

795

## ΤΕΚΜΗΣΣΑ

ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε;

## ΑΓΓΕΛΟΣ

πάρεστ' ἐκεῖνος ἄρτι τήνδε δ' ἔξοδον  
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

## ΤΕΚΜΗΣΣΑ

οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

800

## ΑΓΓΕΛΟΣ

τοῦ Θεστορείου μάντεως, καθ' ἡμέραν  
τὴν νῦν, ὅς αὐτῷ θάνατον ἢ βίον φέρει.

794 καὶ μὴν.] Cf. v. 539, *note*.  
ὠδίνειν τί φῆς.] '(Abroad he is,) so that thy dark words rack me:—  
ὠδίνειν=δεῖσασαν ἀπορεῖν ὃ, τι λέγεις.  
For τί=ὃ, τι, cf. Aesch. *Cho.* 84, οὐδ' ἔχω τί φῶ: Eur. *Hec.* 185, δειμαίνω, μάτερ, | τί ποτ' ἀναστένεις.

795 ἐξεφίεται.] The compound verb has reference to the explicit and urgent character of the injunction: cf. vv. 741, 752.

796 σκηνῆς ὕπαυλον.] The genitive depends on αὐλή in ὕπαυλος: cf. *El.* 1386, δωμάτων ὑπόστεγος.—  
Madv. *Synl.* § 63 d.

μόνον.] *i. e.* Until Teucer himself should arrive; v. 742.

798 τήνδε δ' ἔξοδον.....φέρειν.] 'He forebodes that this going forth is of fatal tendency for Ajax.'—ἐλπίζει, *auguratur*, cf. v. 606, *note*.—ὀλεθρίαν φέρειν is a mixture of ὀλεθρίαν εἶναι and εἰς ὀλεθρον φέρειν. Cf. the phrases εἰς αἰσχύνην, εἰς βλάβην φέρει τι.—Two other versions deserve notice:—(1) Lobeck's:—

'Teucer fears that he has to announce (φέρειν) this going forth as fatal to Ajax.' (2) Hermann:—'Teucer hopes to announce (*i. e.* to announce *in time*) that this going forth is fraught with death for Ajax.'—(Bothe proposed ἐλπίζειν φέρει, 'tends to make us forebode....': Badham, ἐλπίζει φθάνειν: Enger, κυρεῖν: F. W. Schmidt, *ρέπειν*.)

801 Θεστορείου.] *Il.* i. 69, Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἀριστος. For the form cf. v. 134, Τελαμώνιε παῖ: Eur. *Her.* 229, τοὺς Ἡρακλείους παῖδας.

802 ὅς.] So Dindorf. Others δτ', *i. e.* ὅτε. The ι of ὅτι is never elided in Attic.

φέρειν.] 'Portends,' 'announces.' Cf. Aesch. *Pers.* 249, καὶ φέρει (ὁ ἀγγελος) σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.—With ὅτε instead of ὅς, the subject to φέρει would be either (1) ἡ ἔξοδος,—deadly, if permitted,—but abstinence from which would be the saving of Ajax: cf. v. 674, *note*:

## ΤΕΚΜΗΣΣΑ

οἱ ἄνδρες, φίλοι, πρόστητ' ἀναγκαίης τύχης,  
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,  
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους

805

ζητεῖτ' ἰόντες τὰνδρὸς ἔξοδον κακὴν.  
ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη  
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.  
οἶμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον.  
ἀλλ' εἶμι καὶ γὰρ κεῖσ' ὅποιπερ ἂν σθένω.

810

χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμή.  
[σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.]

—or (2) ἡ ἡμέρα,—as Hermann takes it. But καθ' ἡμέραν, ὅτε φέρει, instead of ἡ φέρει, seems too harsh.

803 πρόστητε.] 'Shelter.' Schol. βοηθοί, προστάται γενέσθαι. Cf. Aesch. *de Fals. Legat.* p. 49. 41, τιμωρήσονται τὸν προστάτην τῆς εἰρήνης, 'the champion of the peace.'

ἀναγκαίης τύχης.] 'My hard fate:' cf. v. 485, note.

804 σπεύσαθ', οἱ μὲν, κ.τ.λ.] The regular construction would have been:—σπεύσατε, οἱ μὲν (the servants of Tecmessa, v. 539, and the Messenger) Τεῦκρον μολεῖν οἱ δὲ (the Chorus) ζητεῖν Ἀλκίον, —ἰόντες ἄλλοι μὲν πρὸς ἐσπέραν, ἄλλοι δὲ πρὸς ἀντολὰς. The first οἱ δὲ answers to οἱ μὲν, and distinguishes the seekers for Ajax from the seekers for Teucer. The second οἱ δὲ distinguishes the eastward from the westward party of seekers for Ajax. For the new finite verb ζητεῖτε instead of ζητεῖν, cf. *Trach.* 676, τοῦτ' ἡφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἔδεστ' ἐξ αὐτοῦ φθίνει: *Il.* xx. 48, αὐε δ' Ἀθήνη | σταῖσ' ὅτε μὲν παρὰ τάφρον... ἄλλοτ' ἐπ' ἀκτῶν ἐριδοῦπων μακρὸν αὐτεῖ.

Τεῦκρον μολεῖν.] For σπεύδειν with accus. and infin., cf. *Her.* i. 74, ἐσπευσαν... εἰρήνην ἐωυτοῖσι γενέσθαι. —Teucer eventually learnt the tidings not from these special messengers, but from general rumours (v.

998), in the course of his search for Ajax.

805 ἀγκῶνας.] 'Bays,' curves of the shore,—Ajax having said that he was going to the παρακτίους λειμῶνας (v. 654).

ἀντηλίους.] An Ionic form, admitted in Attic: e.g. Aesch. *Ag.* 502, Eur. *Ion* 1550 (where ἀντήλιον was formerly read). Cf. *Ar. Av.* 109, μὴν ἡλιαστά;—μὰ ἀλλὰ θατέρου τρόπου, | ἀπηλιαστά: and so ἀπηλιώτης (*ventus*) *subsolanus*.

807 φωτὸς ἡπατημένη.] 'Deceived by the man:—who had succeeded (vv. 646—692) in persuading her that he had no longer any thoughts of self-destruction. But now, remembering his former purpose, she cannot doubt how to interpret the warning of Calchas.—For the genitive cf. Eur. *El.* 173, κείσαι σᾶς ἀλόχου σφαγῆς: *id. Or.* 496, πληγῆς θυγατρὸς τῆς ἐμῆς.

809 τί δράσω, τέκνον;] Tecmessa, about to join in the search, leaves Eurysaces at the tent with a παιδαγωγός. At v. 973 she returns to him.

810 ὅποιπερ ἂν σθένω.] Tecmessa, faint with grief or fear, had not gone far from the tent before she discovered the body of Ajax. Meanwhile the chorus had searched far and wide (μακροὶ πόνοι, v. 888).

811 οὐχ ἔδρας ἀκμή.] *Il.* xxiii.

## ΧΟΡΟΣ

χωρεῖν ἔτοιμος, κοῦ λόγῳ δέϊξω μόνον.  
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

## ΑΙΑΣ

ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος

815

205, οὐχ ἔδος· εἰμι γὰρ αὖθις ἐπ' Ὀκεανοῖο ῥέεθρα: Bacchylides frag.

21, οὐχ ἔδρας ἔργον: Eur. Or. 1292, οὐχ ἔδρας ἀγών.

812 σῶζεν θέλοντες, κ.τ.λ.] This verse is rejected as spurious by Dindorf, Schneidewin, and other editors. But its alleged feebleness is not so very clear. In the first place it has a real force and significance in reminding us distinctly what it was that Tecmessa dreaded—the purpose of Ajax to destroy himself. This fear had haunted her from the first moment of his returning sanity (v. 326),—had been lulled by the reassuring language of Ajax,—but had revived with the warning of Calchas, which convinced her that that language had been delusive (v. 807). Again, the words *ὅς σπεύδει θανεῖν* give a hint to the spectators which aptly introduces the succeeding tableau—Ajax standing before his planted sword.

814 ἔργου καὶ ποδῶν.] 'Speed of act and foot,'—ποδῶν being added to define ἔργου, opposed in conventional antithesis to λόγῳ.

*Exit TECMESSA by the side-door on the right of the spectators (leading to the seashore); the MESSENGER, with Attendants, by the left side-door, leading to the Greek camp (see v. 719, note).—The CHORUS, breaking up into two hemichoria, leave the orchestra by the right and left parodi.—*[Other instances of the Chorus making an exit in the course of the drama, are:—Aesch. *Eum.* 225—235: Eur. *Alc.* 746—872: *id.* *Helen.* 386—515.]

815. *The scene changes from the tent of Ajax and its vicinity, to a lonely place, near the shore, bordered by a wood (v. 892). AJAX is dis-*

*covered standing near his sword, which is planted in the earth by its hilt.*—[This is the only example in the extant plays of Sophocles of a complete change of scene. It would be effected,—first, by turning the *πεπλακτοί*, sc. *θύραι*, or 'revolving doors,'—triangular prisms, turning on a pivot, which stood before the side-doors of the stage:—secondly, by substituting a fresh pictorial background (*σκηνή*) for that representing the tent of Ajax. In order to conceal this operation a curtain (*αὐλάλα*) was probably drawn up (not dropped, as with us) for a few moments, when the stage was cleared at v. 814. (See Donaldson, *Theatre of the Greeks*, pp. 240, 292.)—Aeschylus has a complete change of scene only in the *Eumenides* (v. 225) and (as some think) in the *Choephoroe* (v. 640): Euripides, in no instance: Aristophanes, in five plays—the *Aves* (v. 1565)—the *Ecclesiazusae* (v. 877)—the *Ranae* (v. 270)—the *Thesmophoriazusae* (v. 279)—and the *Lysistrata* (v. 253).]

815—865. *Ajax.* 'The slayer is placed so that best he may slay,—that sword, a foeman's gift, and planted in a hostile soil. All things are ready. Hear me, O Zeus, and let some quick rumour summon Teucer to raise my corpse; hear me, Hermes, and grant me an easy transit to the shades; and ye, vengeful Furies, mark ye how I fall by the guile of the Atreidae. Thou who climbest the steep sky with thy wheels, thou Sun, when thou lookest upon Salamis, draw thy spangled rein, and tell my fate to aged Telamon and to my mother. O Death, delay not thy visit. Farewell, bright sunlight,—farewell, sacred soil of



γένοιτ' ἄν, εἴ τω καὶ λογίζεσθαι σχολή,  
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ  
 μάλιστα μισηθέντος ἐχθίστου θ' ὄρᾶν·  
 πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,  
 σιδηροβρῶτι θηγάνῃ νεακονῆς·  
 ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,  
 εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.  
 οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ  
 σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.  
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.

820

825

Salamis; farewell, waters and plains of Troy. This is the last word that Ajax speaks to you; the rest he will speak to Hades and to the dead.'

815 σφαγεύς.] *i. e.* ξίφος. Cf. Eur. *Andr.* 1134, ἀμφώβολοι σφαγείς βουπόροι, 'javelins with double point, fit to pierce an ox's throat.'

τομώτατος.] With the form *τομός*, Lobeck compares *φορός* (*secundus*, of winds, or 'fertile')—*τροφός*—*βορός*.

816 λογίζεσθαι.] 'If, indeed, a man has time to think,'—when it is *ἔργον ἀκμή*. He reflects, *λογίζεται*, that the sword will do its work well for three reasons:—because it is the ill-omened gift of an enemy: because it is planted, newly sharpened, in the soil of a hostile land: and because he himself has taken pains to aid it in its task.

817 ἀνδρὸς Ἑκτορος.] *ἀνὴρ* is sometimes prefixed to a name which, as being mentioned for the first time, requires an introduction: *e. g.* Her. VIII. 82, τῆς ἦρχε ἀνὴρ Παναίτιος (more courteous than Παναίτιος τις): *Il.* II. 92, ἔλε δ' ἀνδρα Βιήπορα. —Here the *ἀνδρὸς* gives a certain tone of distance and aversion to the mention of a well-known but hated name.

ξένων.] 'Guest-friends.' Ajax and Hector were *ξένοι* in virtue of a compact ratified by the exchange of *ξένια*,—the sword and the girdle (*Il.* VII. 302). A similar relation subsisted between the Argive Diomedes and the Lycian Glaucus, who fought

on the Trojan side (*Il.* VI. 215).

819 ἐν γῇ πολεμία.] Cf. v. 459, *note*.

820 νεακονῆς.] The Doric form, as in v. 37 *κυναγία*, is retained here by Dindorf, against a majority of the editors.

822 εὐνούστατον.] Though its master was *ἐχθιστος* (v. 817), and though his gift had hitherto been *οὐκ ὀνήσιμον* (v. 665).

θανεῖν.] *i. e.* ὥστε θανεῖν (αὐτόν). Cf. v. 786, *note*.

823 ἐκ...τῶνδε.] 'In the next place.' Cf. v. 537, *note*.

824 καὶ γὰρ εἰκός.] Since Zeus was the founder of the Aeacid line, —*προγόνων προπάτωρ*, v. 387.

825 αἰτήσομαι δέ, κ.τ.λ.] To Zeus Panomphaeus (*Il.* VIII. 250)—the source of all rumours, of all signs that guide or warn men,—Ajax prays that swift tidings of his death may come to Teucer, and summon him to raise a kinsman's corpse. The prayer was heard; for while Teucer was pursuing his search, 'a quick rumour, even as the whisper of a god, spread through all the Greeks,' (999), telling that Ajax was dead. It was the message of Zeus, not of Tecmessa (v. 804), that first brought the news to Teucer.—Cf. v. 187, *note*.

οὐ μακρόν]=οὐ μέγα: cf. v. 130, *note*. Cf. Theognis 13: Ἄρτεμι, ... εὐχομένη μοι κλυθί, κακὰς δ' ἀπὸ κῆρας ἀλαλκε· | σοὶ μὲν τοῦτο, θεὰ, μικρόν, ἐμοὶ δὲ μέγα.



πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν  
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ  
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,  
 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος  
 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.  
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω· καλῶ θ' ἅμα  
 πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι  
 ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι  
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.  
 καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους  
 αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,

830

835

827 πρῶτος.] When the corpse is found, Tecmessa abstains from having it lifted from the ground until Teucer arrives (v. 921).

βαστάσῃ.] 'Raise me.' Cf. v. 920: *El.* 1129 (*Electra* receiving the urn supposed to contain the ashes of Orestes)—*νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χερσῶν.*

828 πεπτῶτα περὶ ξίφει.] Cf. v. 899, φασγάνῳ περιπτυχῆς: *Pind. N.* VIII. 23, (φθόνος) καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυκλίσαις, 'by wrapping him around his sword.'

830 ῥιφθῶ...ἔλωρ.] *Il.* I. 4, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν | οἰωνοῖσι τε πᾶσι: *ib.* XXII. 338 (the dying prayer of Hector to Achilles), μὴ με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν: *Ani.* 205 (the corpse of Polynices) καὶ πρὸς οἰωνῶν δέμας | καὶ πρὸς κυνῶν ἐδεστόν. For πρόβλητος cf. *Hor. Epod.* 6. 10 (*canis*) *proiectum odoravis cibum.*

831 προστρέπω.] The active instead of the more usual προστρέπομαι, as in *O. C.* 50: *Eur. Suppl.* 1195, κακῶς δλέσθαι πρόστρεπ' Ἀργείων χθόνα, 'pray that...' Cf. v. 769, ἐπισπάσειν, and *note.*

832 πομπαῖον...χθόνιον.] The epithet χθόνιον is added to define πομπαῖον,—since the title πομπαῖος belonged in its most general sense to Hermes, 'as the god who piloted all travellers needing wary guidance. Thus he is commissioned by Apollo

to protect the flight of Orestes from Delphi to Athens (*Aesch. Eum.* 91): in the *Electra* of Sophocles he conducts the stealthy steps of the avengers into the palace (v. 1395): and in the *Philoctetes* (v. 133) he is invoked by Odysseus to speed the enterprise of the conspirators:—Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν. But he was especially ψυχόπομος: *Hor. Od.* I. 10, 17, *Tu prius tacitis animas reponis Sedibus.*

833 ἀσφαδάστῳ.] 'Without a struggle,—at one quick bound.' The ταχὺ πῆδημα is the one convulsive spring upwards when the sword pierces the heart,—opposed to σφαδασμός,—a prolonged death-struggle. Photius, σφαδάζειν· δυσθανατεῖν. Cf. *Aesch. Ag.* 1263, ἐπεύχομαι δὲ καίρας πληγῆς τυχεῖν, | ὥς ἀσφάδαστος, αἱμάτων εὐθνησίμων | ἀπορρύντων, δμμα συμβάλω τῷδε: *Silius Italicus VII.* 140 (*Dido*, about to mount the pyre, prays to the gods infernal), precor, *inquit*, adeste, Et placidi victos ardore admittite manes.

835 τὰς αἰεῖ.] *Sc.* οὔσας. Cf. *Aesch. Eum.* 69, γραῖαι, παλαιὰ παῖδες: *ib.* 833, ἐμὲ τὰν παλαιόφρονα.

836 αἰεὶ θ' ὀρώσας.] Hermann, followed by other editors, gives αἰεὶ δ', contending that, since δέ was regularly used with a repeated word (*Eur. Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον), its insertion after the second αἰεὶ would be excused by the familiar

σεμνὰς Ἐρινὺς τανύποδας, μαθεῖν ἐμέ  
 πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.  
 [καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους  
 ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμέ  
 αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς  
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.]  
 ἴτ', ὦ ταχεῖαι ποῖνιμοί τ' Ἐρινύες,  
 γεύεσθε, μὴ φεῖδεσθε πανδήμου στρατοῦ.

idiom, even though *τε* had preceded. Similarly in *El.* 1098 he would read, ὀρθά τ' εἰσηκούσαμεν, | ὀρθῶς δ' ὁδοιποροῦμεν. In both cases the usual *τε...τε* appears better.

ὀρώσας πάντα.] Cf. *O. C.* 42, τὰς πάνθ' ὀρώσας Εὐμενίδας.

837 σεμνὰς.] The special title of the Erinyes at Athens was Σεμναὶ θεαί, or Σεμναί: at Sicyon, Εὐμενίδες (*Paus.* II. 11. 4: Müller *Eumen.* § 80). Cf. *O. C.* 90, 459: *Thuc.* I. 126, καθεζομένους δέ τινας καὶ ἐπὶ τῶν Σεμνῶν θεῶν... διεχρήσαντο.

τανύποδας.] 'Far-striding:' pursuing the guilty with long, rapid strides. Cf. *Aesch. Eum.* 349, σφαλερὰ καὶ τανυδρόμοις κῶλα, —the feet (of the Erinyes) overtaking and tripping the fugitive in his stride: *Soph. O. C.* 410, δεινόπους Ἀρά: *El.* 491, χαλκόπους Ἐρινύς.

839—842. Dindorf places these four verses in brackets. Hermann defends the genuineness of vv. 839, 40 (καὶ σφας κακοὺς...εἰσορῶσ' ἐμέ), on what appears a just ground,—viz. that the imprecation upon the πάνδημος στρατός (v. 844) would otherwise follow too abruptly on the mention of the Atreidae. We should naturally expect in the first instance an imprecation upon the Atreidae themselves. But against the authenticity of the two following verses (αὐτοσφαγῇ...ὀλοίατο) several considerations may be urged:—(1) The non-fulfilment, mythologically speaking, of the doom denounced. Menelaus did not die a violent death. Agamemnon was not killed by his son. (2) The Epic *τὼς* is used once or

twice by Aeschylus, but occurs nowhere else in Sophocles or Euripides.—(3) φίλιστος does not occur elsewhere.—The verses may have been added in an attempt to supply a supposed lacuna after εἰσορῶσ' ἐμέ, —(i. e. πανώλεθρον ξυναρπασθέντα). Cf. v. 571, *note*.

839 κάκιστα καὶ πανωλέθρους.] For the combination of adverb and adverbial adjective, cf. *Aesch. Theb.* 547, ἥ τῶν πανώλεις παγκάκως τ' ὀλοίατο.

841 αὐτοσφαγεῖς.] Alluding to the double sense of the word,—'slain by one's own hand,' or 'slain by a kinsman.' Cf. *El.* 272, τὸν αὐτοέντην (i. e. Aegisthus, who had murdered Agamemnon his first cousin:) *Aesch. Ag.* 1059, αὐτόφονα κακά: id. *Eum.* 321, αὐτουργίαι μάταιοι, 'rash murders of kinsfolk.' The clause, τὼς αὐτοσφαγεῖς, κ.τ.λ., forms a second apodosis, the regular apodosis being ξυναρπάσειάν σφας: cf. v. 630, *note*.

844 πανδήμου στρατοῦ.] Ajax was incensed against the Greek army generally for the injuries which he had suffered from the Atreidae: cf. v. 384, ἄτιμος Ἀργεῖοισιν ὦδ' ἀπόλλυμαι. He adopts, but applies less mercifully, the principle enunciated by Philoctetes, πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων, | στρατός τε σύμπας (*Phil.* v. 385). Here,—as in the *Iliad* (I. 10) where Agamemnon's disrespect to Chryses is visited on all his host,—'quicquid delirant reges, plectuntur Achivi.' Similarly the crime of Creon (*Antig.* 1141) and of Oedipus (*O. T.* 22)

σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν

845

"Ηλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα

ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαυ

ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν

γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.

ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,

850

ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,

ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.

ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·

καίτοι σέ μὲν κἀκεῖ προσανδήσω ξυνών.

855

σέ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,

καὶ τὸν διφρευτὴν "Ηλιον προσεννέπω

πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.

entails a divine judgment on the whole population of Thebes.

845 οὐρανὸν διφρηλατῶν.] Cf. v. 30, πηδῶντα, πεδία, *note*.

847 χρυσόνωτον.] 'Overlaid with gold,'—having the upper surface spread with gold leaf, (χρυσό-παστος — παραπέταλος), — 'braçteis aureis superne ornatam' (Lobeck). Cf. *O. C.* 693, χρυσάνιος Ἀφροδίτα. When Suidas says, 'οὐ μόνον χρυσόνωτοι παρὰ τοῖς παλαιοῖς ἡνίαυ ἀλλὰ καὶ ἐλεφαντόνωτοι,' he refers to reins studded with ivory,—like the gemmed bridles and trappings (εὐλαύγγες χαλνοί, φάλαρα λιθοκόλλητα) mentioned by late Greek writers. The sense of χρυσόνωτος, however, must be 'spread, plated'—rather than 'studded'—with gold.

850 ἦ που τάλαινα, κ.τ.λ.] Cf. v. 625.

853 σὺν τάχει τινί.] (The deed must be begun) 'with what speed it may.'—Schneidewin proposes, σὺν τύχῃ τινί, *i. e.* 'with some happy fortune:' cf. Aesch. *Cho.* 131, ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινί | κατεύχομαι σοι. But there appears to be no good cause for objecting to the expression σὺν τάχει τινί. The effect of τινί is merely to add a

certain irony.

854 ὦ Θάνατε, κ.τ.λ.] A similar apostrophe to Death occurs in the *Philocletes* (v. 797)—ὦ Θάνατε, Θάνατε, πῶς αἰεὶ καλούμενος | οὕτω κατ' ἡμᾶρ οὐ δύνῃ μολεῖν ποτέ; Cf. *II. XIV.* 231, ἐνθ' ὅτ' Ἰππῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο. *Thanatos* is one of the *dramatis personae* in the *Alcestis* of Euripides.

νῦν.] Now—now that the time for lamentation is past, and the time for action come. He is about to invoke Death at greater length,—but checks himself with the reflection that in the dark realm to which he is passing he will commune for ever with its king. His last words shall be spoken to the god whose face he shall see no more.

855 κἀκεῖ]= καὶ ἐν Αἴδου. Eur. *Her.* 594, εἰ γὰρ ἔξομεν | κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν, | οὐκ οἶδ' ὅποι τις τρέφεται. Cf. *Soph. Ant.* 75, πλείων χρόνος | δν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (*i. e.* ἢ τοῖς ἐνθάδε).

858 πανύστατον δῆ.] For δῆ cf. v. 992, ὦ τῶν ἀπάντων δῆ θεαμάτων...ἀλγιστον: Thuc. i. 50, ναυμαχία γὰρ αὕτη...μεγίστη δῆ τῶν πρὸ ἐαν-τῆς ἐγένετο.



ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον  
 Σαλαμῖνος, ὦ πατρῶν ἐστίας βάθρον,  
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,  
 κρήναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ  
 πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·  
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ  
 τὰ δ' ἄλλ' ἐν Ἀϊδου τοῖς κάτω μυθήσομαι.

860

865

859 ἱρὸν.] With reference to the tutelary gods, πολιτισσοῦχοι, ἐγχώριοι,—in the case of Salamis, especially Zeus, author of the Aeacid line,—whose protection consecrated it. Thus in Homer, Τροίης ἱερὸν πολιεθρον, Ἀθῆναι ἱεραί, ἱερὰ Θῆβη, Σούνιον ἱρὸν, κ.τ.λ.

860 πατρῶν ἐστίας βάθρον] = πατρώας ἐστίας βάθρον. In such cases the two substantives are to be considered as forming a single word: e.g. *Ant.* 794, νεῖκος-ἀνδρῶν ξύναμιον: *Trach.* 817, ὄγκον...ὀνόματος...μητρῶν. Cf. v. 8, *note*. For βάθρον cf. v. 135, *note*.

861 κλειναί.] Pind. *frag.* 46, αἶτε λιπαραὶ καὶ λαστέφανοι καὶ αἰδοίμοι, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθάναι, δαιμόνιον πολιεθρον. Cf. v. 1221, τὰς ἱεράς | Ἀθῆνας: *O. C.* 108, πασῶν Ἀθῆναι τιμιωτάτῃ πόλις: *ib.* 283, τὰς εὐδαίμονας Ἀθῆνας: *El.* 707, Ἀθήνων τῶν θεοδμήτων.

τὸ σύντροφον γένος.] i.e. οἱ Ἀθηναῖοι: cf. v. 202.

862 κρήναί τε, κ.τ.λ.] Cf. v. 417.

καὶ τὰ...πεδία προσαυδῶ.] Two forms of invocation—direct address by the vocative, and καλῶ or προσενέπω with the accusative—have been mingled throughout the speech. In this instance a clause in the second form is inserted between the vocatives and their verb. Probably τὰ Τρωϊκὰ πεδία was first meant to be a vocative like the rest; then προσαυδῶ was added as an impressive conclusion to the long list of things invoked.

863 τροφῆς.] Cf. v. 420: *Ar. Thesm.* 299, καὶ τῇ κουροτρόφῃ, τῇ γῇ: *Aesch. Theb.* 472, θανῶν τρο-

φεῖα πληρώσει χθονί: *id. Cho.* 7, φέρω δὲ πλόκαμον Ἰνάχῳ θρεπτήριον (Orestes bringing the tribute of a lock of hair to the river-god whose stream had refreshed his youth).—For the form τροφῆς cf. v. 189, βασιλῆς, *note*.

864 Αἴας...θροεῖ.] Cf. v. 98, ὥς οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

θροεῖ.] Cf. v. 67, *note*.

θροεῖ.....μυθήσομαι.] The figure of speech by which the third person is substituted for the first was used very sparingly by Greek and Latin writers, and with a constant tendency to revert as soon as possible to the direct mode of expression. Cf. *Il.* xxiv. 520, (Achilles to Priam—'How hast thou endured to come') ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς | νιέας ἐξενάριξα; *O. T.* 534, φονεὺς ὦν τοῦδε τ' ἀνδρὸς ἐμφανῶς, | ληστής τ' ἐναργῆς τῆς ἐμῆς τυραννίδος: *O. C.* 284, ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυνον, | ῥύον με κάκφύλασσε: *Dem. de Coron.* p. 251, οὐδαμοῦ Δημοσθένῃ γέγραπεν, οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ.

AJAX falls upon his sword.—Achilles Tatius (*III.* 20. 77) mentions the stage-sword used πρὸς τὰς κιβδηλοὺς σφαγὰς, —οὐ δ' σιδηρὸς εἰς τὴν κώπην ἀνατρέχει. Hesychius says: 'Συσπαστόν' τῶν τραγικῶν τι ἐγχειρίδιον ἐκαλεῖτο, ...τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει.—Ajax falls in such a manner that his prostrate body is concealed by the underwood of the νάπος, v. 892. The Scholiast *ad loc.* mentions that the actor Timotheus of Zacynthus was especially celebrated in this scene,—ὡς σφαγέα αὐτὸν κληθῆναι.



## ΗΜΙΧΟΡΙΟΝ

πόνος πόνῳ πόνον φέρει.

πᾶ πᾶ

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

κούδεις ἐπίσταται με συμμαθεῖν τόπος.

ἰδού,

δοῦπον αὖ κλύω τινά.

870

866. [*The CHORUS make their second entrance (ἐπιπάροδος) into the orchestra in two divisions,—one by the side-entrance (πάροδος) on the left of the spectators, as coming from the west,—i. e. from the direction of the Greek camp: the other on the right, as coming from the eastward coast.*]

866—976. 'Cho. O that some sleepless roamer of the coasts, or some goddess, or the spirits of some far-spreading river, would give me tidings of the wanderer who mocks my quest! But whose cry burst from the shelter of that dell? I see Tecmessa, overwhelmed with a new grief.—Tecm. I have found Ajax newly-slain, with a sword buried and sheathed in his body.—Cho. Alas for my blind folly! What an end hast thou found, unwatched by friends! Where lies the man of ill-omened name?—Tecm. He is not to be looked on: neither foe nor friend shall see the dark blood gushing from the self-dealt wound. Would that Teucer were here to compose the corpse of this his kinsman! O hapless Ajax, how hast thou fallen, pitiable even to thy foes!—Cho. Doubtless Odysseus exults in his dark soul, and with him the Atrid chiefs.—Tec. Then let them exult; it may be that though in life they scorned him, they shall bewail him dead. Not by their hand, but by the will of the gods, has this man fallen: he has found the rest he craved, and left sorrow to me.—Cho. Hush: methinks I hear the voice of Teucer.'

866—878. These verses form two strophes and antistrophes, with

an epode, viz.:—(1) 1st strophe, vv. 867—869, πᾶ πᾶ—συμμαθεῖν τόπος: (2) 2nd strophe, vv. 873, 4, τί οὖν δῆ;...νεῶν: (3) epode, vv. 877, 8.—V. 866, πόνος πόνῳ πόνον φέρει, has nothing corresponding to it in the antistrophe. Hermann calls it a *προσῶδος*: others suppose the corresponding line to have been lost.

866 πόνος πόνῳ πόνον.] Cf. Aesch. *Pers.* 1020, δόσιν κακὰν κακῶν κακοῖς: Plato *Menex.* p. 249 C, πᾶσαν πάντων παρὰ πάντα ἐπιμέλειαν ποιουμένη: id. *Parm.* p. 160 B, οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει: Lucret. I. 814, *multimodis communia multis Multarum rerum in rebus primordia multa* (Lobeck *ad loc.*).

869 κούδεις...τόπος.] 'And no spot is conscious that I share its secret: συμμαθεῖν, 'that I have learned what it has learned.' For συμμανθάνειν, in the sense of 'learning *with* another,' see Xen. *Symp.* 2. 21. And for ἐπίσταται με συμμαθεῖν, instead of the usual ἐπίσταται με συμμάθοντα, cf. *El.* 616, εἰδὲ νῦν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν.—This version appears less strained than Elmsley's, adopted by Hermann:—ἐπίσταται, ὥστε με συμμαθεῖν, 'so that I may learn thoroughly.' Hermann's remark that the other view 'a composito verbo συμμαθεῖν erroris arguitur,' appears to be too strong. It is true that 'to grasp, comprehend,' is the more usual sense of συμμανθάνειν. But, even if such instances as Xen. *Symp.* 2. 21 were not forthcoming, it could scarcely be maintained that the word is incapable of meaning 'to learn *with* another.'

## ΗΜΙΧΟΡΙΟΝ

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

## ΗΜΙΧΟΡΙΟΝ

τί οὖν δῆ;

## ΗΜΙΧΟΡΙΟΝ

πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

## ΗΜΙΧΟΡΙΟΝ

ἔχεις οὖν;

875

## ΗΜΙΧΟΡΙΟΝ

πόνου γε πληθός, κοῦδὲν εἰς ὄψιν πλέον.

## ΗΜΙΧΟΡΙΟΝ

ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν  
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.)

872 ἡμῶν γε, κ.τ.λ.] ἡμῶν ὁμιλίαν = ἡμᾶς ὁμίλους. For the double genitive, ἡμῶν ναὸς-ὁμιλίαν, cf. v. 309, *note*: and for the periphrasis, *El.* 1104, ἡμῶν ποθεινὴν κοινόπουν παρ-ουσίαν: Aesch. *Eum.* 517, ξενοτίμους ἐπιστροφὰς δωμάτων (= τιμίους ξένους δώματα ἐπιστρεφόμενους).

874 τί οὖν δῆ:] The few places in the Tragedians where this hiatus seems to occur were regarded by Porson as probably corrupt: *c. g.* *Trach.* 1203, οἶμοι πάτερ, τί εἶπας; οἶά μ' εἰργασαί: *Phil.* 733, 753, τί ἐστιν;

875 ἔχεις οὖν:] 'Hast found then?'—Schneidewin compares Eur. *Suppl.* 818, (Adrastus:) ἔχεις οὖν (sc. τὰ τέκνα);—XOR. *πημάτων γ'* ἄλις βάρος.

876 κοῦδὲν εἰς ὄψιν πλέον.] 'And nothing more to see.'—οὐδὲν πλέον *ἔχω εἰς ὄψιν*=οὐδὲν πλέον *ἔχω ὁ δὲ* ὄψομαι. The words could not mean:—'nothing more in respect to discovery,'—'in the way of having seen anything.'—Schneidewin adopts his own conjecture *εἰς ὄψιν μοῖον*.

877 ἀλλ' οὐδὲ μὲν δῆ.] A for-

mula often used in rejecting the second of two alternatives or hypotheses: *c. g.* *Trach.* 1127, HP. οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις: (Deianeira does not deserve to be spared reproach on the score of her former deeds:) ΤΑ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν, *neque vero ob hodierna quidem facta*.

878 κέλευθον..φανείς.] The expression in *El.* 1274, φιλτάτην ὁδὸν φανῆναι, is not strictly similar, since there ὁδὸν denotes a journey actually performed, and ὁδὸν φανῆναι=ἀφικέσθαι. But here τὴν ἀφ' ἡλ. βολ. κέλευθον merely denotes the region, quarter, in which Ajax was expected to be found. The accusative is cognate to the notion of position in φανῆναι: cf. Thuc. i. 37, (Κέρκυρα) αὐταρκῇ θέσιν κειμένη: Soph. *Phil.* 145, τόπον...ὄντινα κείται: Eur. *I. A.* 141, ἴζου κρήνας: id. *Or.* 1251, στῆθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον, | αἱ δ' ἐνθάδ' ἄλλον οἶμον.

δηλοῖ] = δηλός ἐστι. *Ant.* 20, δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

στροφή α'.

ΧΟΡΟΣ

τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων  
 ἁλιαδᾶν ἔχων ἀμφ' αὖπνους ἄγρας,  
 ἥ τίς Ὀλυμπιάδων θεᾶν, ἥ ρυτῶν  
 Βοσπορίων ποταμῶν, τὸν ὠμόθυμον

879

885

879—960. The passage forms a *Commos* (v. 201, *note*) divisible into strophe and antistrophe as follows:—  
 (1) strophe, vv. 879—914, —τίς ἂν δῆτά μοι...δυσώνυμος Αἴας: (2) antistrophe, vv. 925—960, —ἐμελλες...κλύοντες Ἀτρεΐδαι.—Vv. 915—924 form a parenthesis.

879—914. Lyrical metres of the strophe:—

V. 879. τίς ἂν δῆτᾶ μοι | τίς ἂν φί-  
 λοπόνων | : dochmiac dimeter: cf.  
 vv. 607, 694.

Vv. 880, 1. ἀλῖαδᾶν ἔχ|ων αὖπνους  
 ἄγρας | : antispast (properly  
 —): dochmiac.

Vv. 882, 3. ἦ τίς δ' | λῦμπᾶδ' | ὦν ||  
 θεῶν ἦ ρυτῶν | : dactylic dimeter  
 hypercatal.: dochmiac.

Vv. 884, 5. βῶσπορ' | ὦν πῶταμ' | ὦν ||  
 τὸν ὠμ' | ὀθυμ' | ὦν || : dactylic dimeter  
 hypercatal.: iambic penthemimer.

V. 886. εἰ πῶθ' | (cf. ὠμόφρων, v. 931) ||  
 πλᾶϊδ' | ὠμὸν | λεῦσσαν | : cretic:  
 dochmiac monometer.

V. 887. ἀπῦοι | σχ' | ἐτ' | ἰᾶ γᾶρ | :  
 cretic dimeter; (the third syllable  
 of the 2nd cretic being resolved  
 into two short syllables).

V. 888. ἐμὲ γ' | ἐ τὸν μᾶκρ' | ὦν |  
 αἰτᾶν πῶν' | : dochmiac dimeter:  
 cf. v. 886.

V. 889. οὐρίῳ | μῆ π' | ἐλᾶσαι | δρομῶ | :  
 cretic: dochmiac monometer:  
 cf. v. 886.

V. 890. ἀλλ' ἄμην' | ὦν ἀνδρ' | ἄ μῆ |  
 λεῦσσειν | ὅπ' | ὦν | : dochmiac mo-  
 nometer: iambic tripodia.

V. 891. ἰῶ μοι | μοι | : epitritus.

V. 897. τ' | δ' | ἐστ' | ὦν | : bacchius.

V. 900. ὦμοι | ἐμῶν νῶστων | : doch-  
 miac monometer: cf. v. 886.

V. 901. ὦ | μοι | κᾶτ' | π' ἐφ' | νῆς ἄν | αἶξ |

(cf. v. 947): dactylic trimeter,  
 with anacrusis.

V. 902. τὸν δ' | εὖ | σύν | ναῦτ' | ἂν ὦ τᾶ-  
 λᾶς | : cretic; dochmiac monome-  
 ter.

V. 903. ὦ τᾶλα | ἰφ' | ῥῶν γ' | ὦναι | :  
 cretic dimeter.

V. 905. τῶν δ' | π' ὅτ' | ἂρ | ἐρξ' | ἔχει | ῥ' |  
 δ' ὅσ' | μ' ὅρος | : iambic penthemimer:  
 iambic tripodia.

Vv. 909, 10. ὦμοι | ἐμᾶς ἀτᾶς | οἶδ' ἂρ  
 αἰμᾶχθ' | ἂρ ἀρκτὸς φίλων | :  
 dochmiac trimeter.

Vv. 911, 12. ἐγὼ δ' | πᾶντ' | ἄ || κῶ-  
 φ' ὅς | πᾶντ' ἄτ' | ὅς || κᾶτ' | ἡμ' |  
 ἦσ' | πᾶ πᾶ | : iambic penthe-  
 mimer: trochaic tripodia with  
 anacrusis.

V. 913, 14. κ' εἰταί | ὅ | δ' ὅστ' | ῥᾶ π' ἔλ |  
 ὅς || δ' ὅσ' | ὦν ὕμ' ὅς | Αἰᾶς | : dactylic  
 dimeter hypercatal.: dactylic  
 dimeter with anacrusis.

880 ἁλιαδᾶν.] 'Children of the deep,'—seamen: lit., παῖδες ἀλιέων (ἀλιεύς, a seaman or fisher). For the form, cf. *Ant.* 940, Θήβης οἱ κοιρανίδαι: *Eur. Phoen.* 833, οὐρανίδαι.—Such words are frequent in Comedy, e. g. μισθαρχίδης, σπουδαρχίδης, στρατωνίδης (*Ar.*):—like *pultiphagonides*, *Plaut. Poen.* prol. v. 54.

883 Ὀλυμπιάδων θεᾶν.] The Ὀλυμπιάδες θεαί are the Oreads and Dryads of the Mysian Olympus,—a chain belonging chiefly to the N. E. region of Mysia, as Ida to the S. W. (Cf. v. 720, *note*).—The old reading being θεῶν (and not θεᾶν), Elmsley proposed to alter Ὀλυμπιάδων to Ὀλυμπιαδῶν. Lobeck objects that the form Ὀλυμπιάδης was never used.

ἡ ποταμῶν.] i. e. ἡ τίς (θεᾶν) ποταμῶν,—some Naiad. Cf. v. 189, οἱ μεγάλοι βασιλῆς, ἡ τᾶς... Σισύφου

εἴ ποθι πλαζόμενον λεύσσω  
 ἀπύοι; σχέτλια γὰρ  
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων  
 οὐρίῳ μὴ πελάσαι δρόμῳ,  
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

890

## ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

γενεᾶς (sc. βασιλεύς).—Hermann and Lobeck retain after ποταμῶν the word ἰδρις,—first omitted by Erdfurdt on the authority of two MSS. (Its insertion creates, however, the defect of an iambus in the corresponding verse of the antistrophe, v. 930.) Lobeck joins ποταμῶν ἰδρις, *accola fluviorum* (cf. *gens conscia Nilo*): Hermann places a comma after ποταμῶν.

885 Βοσπορίων.] *i. e.* flowing into the Hellespont,—sometimes designated in poetry under the general term Bosphorus: *c. g.* Aesch. *Pers.* 719, καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν;—alluding to the floating bridge carried across the Hellespont from Abydos to a point near Sestos.

ὠμόθυμον.] Cf. v. 205, *note*.

886 εἴ ποθι...λεύσσω.] Seeing him 'somewhere' roaming: lit., 'seeing him, if anywhere he sees him':—*tis ἂν, πλαζόμενον λεύσσω, — εἴ ποθι (λεύσσει), — ἀπύοι*; Cf. *Phil.* 1204, ξίφος, εἴ ποθεν, | ἥ γένυν ἥ βελέων τι προπέμψατε: Plut. *Cic.* c. 8, σωφρόνως διῆγε, σπάνιον, εἴποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος.

887 σχέτλια.] Plural for singular: Thuc. I. 86, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαια καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: and so ἀδύνατα, αἰσχροί, δεινά, δίκαια, δῆλα, οὐκ-ἀνασχετά, πιστά, κ.τ.λ.

888 μακρῶν ἀλάταν πόνων]= μακρόπονον ἀλήτην,—the genitive describing a quality or property of the object; cf. Xen. *Hellen.* III. 1. 14, Μανία ἦν ἐτῶν πλέον ἢ τετταρά-

κοντα. (Madvig *Synt.* § 54 *b.*)—Lobeck takes ἀλάταν πόνων as = *πλανήτην πλανημάτων*, and compares ἀθλητῆς ἀγῶνος (Plato *Rep.* III. p. 403). But ἀλάσθαι πόνον would be a harsher phrase than ἀθλεῖν ἀγῶνα.

889 οὐρίῳ μὴ πελάσαι δρόμῳ.] μὴ οὐρίῳ δρόμῳ πελάσαι τῷ Αἰάντι,—'cannot come near him with prospered course.'—Lobeck makes δρόμῳ the dative governed by πελάσαι, 'cannot attain (strike into) a prosperous track.' Pindar's κράτει πέλασον (*O.* I. 126), 'place me in the arms of victory,'—might be quoted for this view: but still πελάσας δρόμῳ, 'having attained to a (right) course,' is a strange expression.—Schneidewin, οὐρίῳ δρόμῳ, governed by πελάσαι in Lobeck's sense: for the genitive, cf. v. 710, *note*.—The metaphor οὐρίῳ δρόμῳ is appropriate in the mouth of the Salaminian sailors: cf. v. 251, ἐρέσουσιν: v. 351.

890 ἀμενηνὸν ἄνδρα.] 'The sick man,'—physically weak from the exhausting paroxysms of the *θεια νόσος*, and still infirm in mental health.—Schneidewin,—deriving ἀμενηνός from *a* and μένω (instead of μένος),—paraphrases it by 'vagens, manum apprehensuri eludens, deprehensu difficilis,'—comparing the application of the word to dreams or to shades of the dead. But the notion of νεκρῶν ἀμενηνὰ κάρηνα, ἀμενηνὸν δνειρον is 'unsubstantial' rather than 'unstable.' Hermann's *morbo debilitatus*,—'unnerved by the distemper of frenzy,'—is the true version.



## ΧΟΡΟΣ

τίνος βοή πάραυλος ἐξέβη νάπους;

## ΤΕΚΜΗΣΣΑ

ὡ τλήμων.

## ΧΟΡΟΣ

τὴν δουρίληπτον δύσμορον νύμφην ὀρώ  
Τέκμησσαν οἶκτῳ τῷδε συγκεκραμένην.

895

## ΤΕΚΜΗΣΣΑ

ὦχῳκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

## ΧΟΡΟΣ

τί δ' ἔστιν;

## ΤΕΚΜΗΣΣΑ

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγῆς  
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

ὅπου.] Sc. ἔστιν: cf. v. 33, *note*.

892 πάραυλος ἐξέβη νάπους.] 'Whose cry, sheltered near us (πάραυλος), burst from the wood?' *i. e.* 'burst from the covert of the wood beside us?'—Cf. *O. C.* 784, οὐχ ἔν' ἐς δόμους ἄγης, | ἀλλ' ὥς πάραυλον οἰκίστης (ἐμέ), *i. e.* establish me in your neighbourhood. If πάραυλος νάπους were taken together (like σκηνῆς ὑπαυλος, v. 796), the meaning would be—not 'from the covert of the wood hard by,' (the sense intended,) but—'from a covert hard by the wood.'

894 δουρίληπτον...νύμφην.] Cf. v. 211, *note*.—The Ionic form δουρίληπτος was admitted by the Tragedians in senarii,—as also δούρειος, (δούρατα, δούρατι occur only in lyric passages:) μῶνος often in Sophocles: γούνατα, *O. C.* 1607: ξείνος, (but always *metro cogente*, except in Eur. *I. T.* 798:)—κούρος, κούρη in lyrics only.

895 οἶκτῳ ..... συγκεκραμένην.] 'Steeped in the flow of a new grief.' συγκεκραμένην = συμμεμυγμένην, with the notion of being *steeped*, plunged in grief. Cf. *Ani.* 1311, δειλαῖα δὲ συγκέκραμαι δῦα: *Ar. Plut.* 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.—

οἶκτῳ τῷδε,—lit. 'in yonder lamentation,'—instead of the more usual mode of expression, Τέκμησσαν τῇνδε ὀρώ.

896 διαπεπόρθημαι.] *Trach.* 1104, τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας.

898 ἡμῖν.] For the dative cf. vv. 39, 216.

ἀρτίως νεοσφαγῆς.] 'But this moment slain,'—*ἀρτίως*, (= 'just,') serving to give precision to νεοσφαγῆς. *Trach.* 1130, τέθνηκεν ἀρτίως νεοσφαγῆς: *Ani.* 1283, τέθνηκεν ἀρτι νεοτόμοισι πλήγμασιν: *Plato Legg.* p. 792 E, ἀρτίως νεογενῆς.

899 κρυφαίῳ.] Cf. v. 658.

περιπτυχῆς.] Cf. v. 828, *note*. *Virg. Aen.* x. 681, *An sese mucrone ob tantum dedecus amens Induat.*—Neither the Chorus, (who are in the Orchestra, somewhat below the level of the stage,) nor the spectators, see the corpse of Ajax, screened by the underwood amid which he had fallen. They only see Tecmessa standing over the spot, and at v. 915 making the movement of covering it with a robe. This arrangement permits the withdrawal of the actor who had played Ajax, and who has now to play Teucer.

## ΧΟΡΟΣ

900

ὦμοι ἐμῶν νόστων  
 ὦμοι, κατέπεφνες, ἀναξ, \*  
 τόνδε συνναύταν, ὦ τάλας  
 ὦ ταλαίφρον γύναι.

## ΤΕΚΜΗΣΣΑ

ὥς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.

## ΧΟΡΟΣ

905

τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

900 νόστων.] The Salaminians lament the death of Ajax as blighting their hope of a prosperous return to Greece. They have lost the leader who would have organized that return, and with whom they would have sailed as a united band. It was, indeed, part of Teucer's charge 'to be kind' to them (v. 689). But he could not replace Ajax,—their 'shelter from fear by night and shafts by day' (v. 1211). Teucer's influence would not suffice to prevent them from being drafted into the retinues of unfriendly princes, with the prospect of a late and straggling return to Salamis.—For the plural, cf. *El.* v. 193, οἰκτρὰ μὲν νόστοις αὐδά,—‘there was a voice of wailing at the return (from Troy).’ An epic poem by Agias of Troezen (circ. 740 B.C.) bore the title of Νόστοι,—‘Passages in the Return.’—For the genitive, cf. *Eur. Herc.* 1374, οἱμοι δάμαρτος καὶ τέκνων, οἱμοι δ' ἐμοῦ.

901 κατέπεφνες.] Cf. *Ant.* 870, θανῶν ἔτ' οὖσαν κατήναρές με: *Eur. Hipp.* 838, τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας, | ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.

ἀναξ.] Compared with the corresponding place of the antistrophe, v. 947, δισώων ἐθρόησας ἀναυδον, this verse wants a syllable. Hermann suggested σόν or καί. He had previously conjectured, ἰώ μοι, ἀναξ, κατέπεφνες:

but recalled it, both because ἰώ μοι is somewhat awkward after ὦμοι, and because, for due emphasis, κατέπεφνες should precede ἀναξ.—Schneidewin meets the difficulty by reading ἀναυδ' | ἔργ' in the antistrophe.

904 ὥς ὦδε τοῦδ' ἔχοντος.] Cf. v. 281, *note*.

905 τίνος, κ. τ. λ.] ‘By whose hand, then, can the wretched man have done it?’—In his first despair Ajax had prayed the Chorus to perform the merciful office of killing him:—σέ τοι, σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'· ἀλλὰ με συνδᾶίξον (v. 360). Whom can he now have found to grant the request at which they had shuddered?—For the aorist ἔρξε cf. *Aesch. Theb.* 915, ἐρξάτην.—Brunck and Loebck, ἄρ' ἔπραξε,—making it necessary to read ὑπερβριθὲς τὸ δ' ἀχθος (with Brunck) or ἀγαν γε, χυπερβριθὲς (with Elmsley) in the antistrophe, v. 951. [Schneidewin is probably right in thinking that the text is faulty,—the idea of ἀπέθανεν, ἐπεσεν,—not of ἔπραξεν,—being required. He proposed τίνος ποτ' ἄρ' ἔρξε χεῖρ τὸ δύσμορον; We might conjecture:—τίνος ποτ' ἄρ' εἴξε χεῖρὶ δύσμορος;—‘to whose hand has he succumbed?’ The ἀμενηνὸς ἀνὴρ (v. 890) would have been an easy victim.]



φυσῶντ' ἄνω πρὸς ῥίνας ἔκ τε φοινίλας  
 πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.  
 οἶμοι, τί δράσω; τίς σε βαστάσει φίλων;  
 ποῦ Τεῦκρος; ὥς ἀκμαῖ' ἄν, εἰ βαίῃ, μόλοι,  
 πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμοῖσαι.  
 ὦ δύσμορ' Αἴας, οἶος ὦν οἴως ἔχεις,  
 ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

gested *κοῦ φίλος*: but, as Lobeck points out, *καί* is right:—‘quid enim miserabilis eo, cuius aspectum ne amici quidem ferre possunt?’

918 *φυσῶντα...σφαγῆς*.] ‘Spitting up, at nostril and from red gash, the darkened blood from the self-dealt wound.’—*ἄνω*, from the deep wound to the surface: cf. v. 1411, *ἔτι γὰρ θερμαῖ | σύριγγες ἄνω φυσῶσι μέλαν | μένος*.—*πρὸς ῥίνας*, lit., ‘forcing the blood up to the nostrils.’—*οἰκείας*, self-inflicted: cf. v. 260, *note*.

920 *βαστάσει*.] Cf. v. 827, *note*.

921 *ὥς...μόλοι*.] ‘For he would arrive seasonably, if he came.’—*εἰ βαίῃ*,—‘if he came,’—*i. e.* ‘if he were to come,’—Tecmessa having sent for Teucer, but being uncertain when he may arrive. [The emendation *ἀκμαῖ' ἄν*, adopted by Dindorf, was proposed (as a conjecture) by both Hermann and Porson. —But the old reading *ἀκμαῖος*, supported by the MSS., is retained in the editions of Hermann, Lobeck, Schneidewin, and others. With *ἀκμαῖος*, translate still as above:—‘For he would arrive in season, if he came,’—*μόλοι* standing for *μόλοι ἄν*. This usage, denied by Hermann, can be supported from Homer, Pindar, Theocritus, Moschus (see Donaldson *Gram.* § 513); and appears consonant with the essential idea of the optative mood,—that of abstract possibility. The words *ὥς ἀκμαῖος*, *εἰ βαίῃ*, *μόλοι*, have been translated in three other ways:—(1) Hermann:—‘*nam (ὥς) utinam, si veniat, tempori veniat*,’—making *ὥς*=‘for,’ and *μόλοι*=‘may he come!’—(2) Schneidewin:—‘would that (*ὥς*) he might

come in time, *since he is coming*,’—*εἰ βαίῃ* standing for *εἰ βαλῃ* by a sort of attraction to the optative *μόλοι*: but this seems impossible.—(3) Elmsley:—‘Would that (*ὥς*) he might come in time, *if he is coming at all*,’—a sense which cannot be got out of the optative *εἰ βαίῃ*.]

922 *συγκαθαρμοῖσαι*.] ‘To compose’ the corpse. The word includes all the preliminaries to the *πρόθεσις*, or laying out of the dead;—the decorous adjustment of the limbs, the washing, anointing, and dressing of the corpse. These offices were usually denoted by *περιστελλεῖν*: *Od.* XXIV. 292, *οὐδέ ἐ μήτηρ | κλαῦσε περιστείλασα πατήρ θ', οἷ μιν τεκόμεσθα*: *Ovid M.* IX. 503, *percam, precor, ante, toroque Mortua componar*.—For the infinitive depending on the notion of *fitness* in the adverb *ἀκμαῖα*, cf. *Plato Symp.* p. 173 B, *ὁδὸς ἐπιτηδεῖα καὶ λέγειν καὶ ἀκοῦσαι*: *Madvig Synt.* § 150 b.

923 *οἴως*.] A rare form of the adverb (usually *οἶον* or *οἶα*), but found in *Phil.* 1007, *οἴως μ' ὑπῆλθες*: *Ar. Vespr.* 1363, *ἴν' αὐτὸν τωθάσω...οἴως ποθ' οὔτος ἐμέ*.—Schneidewin proposes *οἶων κρυεῖς*.

924 *ὥς ἄξιος...τυχεῖν*.] Lit., ‘as (being) worthy, even in the sight of foes, to evoke laments.’ ‘(How is the mighty fallen!)—so low, as even in the sight of foes to claim the meed of sorrow.’ If *ἄξιως* could replace *ἄξιος*, *ὥς* would naturally mean *ὥστε*, ‘so as worthily to evoke grief,’ &c. But *ὥς* (for *ὥστε*) *ἄξιος* (*εἶναι*) *τυχεῖν* would be too harsh an ellipsis.—For *παρ' ἐχθροῖς*, cf. v. 620, *note*.



ἀντιστροφή.

ΧΟΡΟΣ

ἔμελλες, τάλας, ἔμελλες χρόνῳ 925

στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν

μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι

πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930

ὠμόφρων ἐχθοδόπ' Ἀτρεΐδαις

οὐλίῳ σὺν πάθει.

μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος

πημάτων, ἦμος ἀριστόχειρ 935

\*\*\* ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

ΧΟΡΟΣ

χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύνῃ.

925 χρόνῳ.] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 ἄρα.] ('I see it now.') *Trach.* 1171, *κἀδόκουν πράξειν καλῶς*. | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

929 τοῖα.] Cf. v. 164, *note*.

930 πάννυχα καὶ φαέθοντ'.] 'Through the hours of darkness, and in the light.' Cf. v. 217, *νύκτερος Αἴας ἀπελωβήθη*: *Il.* I. 497, *ἡερίῃ δ' ἀνέβη μέγαν οὐρανόν* (Θέτις),—instead of *ἦρι*, 'early.'—The imperfect *ἀνεστέναζες*,—as well as the expression *χρόνῳ*, v. 925,—shews that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 ὠμόφρων.] Cf. vv. 205, 547, 885.

932 πάθει.] 'Passion,'—a very rare sense for *πάθος* before Plato: but cf. *Phil.* 897, NE. *οὐκ οἶδ' ὅποι χρή τἀπορον τρέπειν ἔπος*.—Φ. *ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε*.—NE. *ἀλλ' ἐνθάδ' ἤδη τοῦδε*

τοῦ πάθους κυρῶ,—'nay, I am even thus deep in the feeling (of *ἀπορία*).'  
Thuc. III. 84, *διὰ πάθους*, 'passionately'; (but the genuineness of the chapter is questioned by Goeller and others.)

934 μέγας... ἦν... ἄρχων.] *Her.* IX. 91, *πολλὸς ἦν λισσόμενος*, *multus erat in precando*. The participle *ἀρχων* is virtually a substantive,—*ἐκείνος χρόνος μεγάλη ἀρχὴ πημάτων ἦν*.—Cf. Thuc. II. 12, *ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἀρξει*.

935 ἀριστόχειρ ἀγὼν.] Cf. *El.* 699, *ὠκύπους ἀγών*: *Phil.* 207, *αὐτὰ τρυσάνωρ*: *O.C.* *ρίμφάρματοι ἀμύλλαι*.—'Adjectiva a superlativo composita Latinus sermo respuit, poetae Graeci frequentant:—*ἀριστόπολις*, *μεγιστότιμος*, *πλειστόμβροτος*, *πλειστόφορος*' (*Lobeck*).

936 ὅπλων.] Compared with the strophe, v. 890, this verse is defective in syllables corresponding with *ἀλλ᾽αἰμὲν ἦν* |. Musgrave, with Hermann's approval, proposed *χρυσοδέτων* (as Homer says of the arms of Achilles,—*χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο*).—Thiersch, *οὐλομένων*.—Brunck (after Triclinius), *Ἀχιλλέως* (*contra metrum*).

## ΤΕΚΜΗΣΣΑ

ἰὼ μοί μοι.

## ΧΟΡΟΣ

οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,  
τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

940

## ΤΕΚΜΗΣΣΑ

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

## ΧΟΡΟΣ

ξυνναυδῶ.

## ΤΕΚΜΗΣΣΑ

οἷμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ  
χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί.

945

## ΧΟΡΟΣ

ᾧμοι, ἀναλγήτων  
δισσῶν ἐθρόησας ἄναυδον  
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.

938 πρὸς ἡπαρ.] Sc. τὸ σὺν.

940 καὶ δις.] Cf. v. 432.

941 ἀποβλαφθεῖσαν.] 'Reft of...'

The verb βλάπτειν, — properly 'to lay hold upon,' 'arrest,' — may take a genitive of that from which a person so arrested is cut off: *e.g.* Aesch. *Ag.* 119 (λαγῶν) βλαβέντα λισσθίων δρόμων, 'checked from its swiftness for ever.' Tyrtaeus 12. 39, ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν | βλάπτειν οὐτ' αἰδοῦς οὔτε δίκης ἐθέλει.

942 σοὶ μὲν δοκεῖν, κ.τ.λ.] 'Tis for thee to imagine these things, — for me, to feel them but too sorely,' — replies Tecmessa in her bitterness, — δοκεῖν referring to the sympathetic expressions of the Chorus, — οἶδα, οὐδὲν ἀπιστῶ.

944 δουλείας ζυγὰ.] She reverts to the fears which she had before expressed to Ajax (vv. 496 ff.), and which he had endeavoured to allay (vv. 560 ff.) — See v. 498, *note*.

945 οἷοι] = ὅτι τοιοῦδε. Cf. *Il.* xviii. 262, οἷος ἐκείνου θυμὸς ὑπερβίος, οὐκ ἐβελήσει | μῖμνειν ἐν πεδίῳ,

*quae eius est atrocitas, nolet, &c.*

σκοποί.] 'Jealous masters' — (δεσπόται, v. 500) — who will prove rigorous and exacting overseers of our servile tasks (λατρείας, v. 503). The word σκοπός often = 'ruler,' 'guardian,' in a good sense: *e.g.* Pindar (*O.* vi. 101) calls Apollo τοξοφόρον Δάλου θεοδμάτας σκοπόν. But the notion of *jealous* supervision comes out in Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, [φύλακα πολυπύνων βροτῶν... μένει τοι Ζητὸς Ἰκταίου κότος.

946 ᾧμοι, ἀναλγήτων, κ.τ.λ.] 'In this affliction (τῷδε ἄχει, lit. 'by this affliction,' 'by the mention of this affliction' of δουλεία) 'thou hast named an act of the two Atreidae that is not to be spoken of, — that makes them ruthless;' ἀναλγήτων being a predicate, — 'the Atreidae of whom you mention such a deed are ruthless' — 'your supposition makes them ruthless.'

948 τῷδ' ἄχει.] This difficult dative admits of three explanations: (1) 'by' (or 'in') 'the mention of this

ἀλλ' ἀπείργοι θεός.

## ΤΕΚΜΗΣΣΑ

οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα.

950

## ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

## ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς  
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

## ΧΟΡΟΣ

ἡ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ, 954

sorrow:—τῷδε ἄχει, τῷδε περὶ δουλείας λόγῳ, ἐθρόησας ἀναυδὸν ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδε ἄχει going closely with ἀναυδὸν,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδε ἄχει being equivalent to ἐν τῷδε θρήνῳ, and going with ἐθρόησας.

950 τάδε.....τῇδε.] Cf. Aesch. *P. V.* 519, οὐ ταῦτα ταύτῃ Μοῖρᾳ πῶ τελεσφόρος | κρᾶναι πέπρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μετασχόντων, *nisi diis intercedentibus*: cf. Xen. *Cyr.* III. i. 16, τί χρήσται' ἂν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρονι; *O. T.* 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ ἐπὶ τῷ δεινῷ κακῷ.

951 ἄγαν.] Hermann and Loebbeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεΐδαι, not θεοί, the subject to ἤνυσαν:—'esto ut id diis auctoribus fecerint; at nimis grave malum effectum dererunt.'—Cf. v. 905, *note*.

952 μέντοι.] 'However,'—although, as you say, it is ὑπερβριθές.

Ζηνὸς ἡ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὰν Φρυγίαν ξέναν,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἀρτεμις, *note*.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἃ Διὸς, ἀλκίμα θεός: v. 450, ἡ Διὸς, γοργῶπις ἀδάματος θεά.

953 φυτεύει.] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶς προφυτεύσαντες | μορφάν, (Passion and Guile) having bodied forth a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεύσαι τοῦργον,—'know that I hold thee to be more than an accomplice in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 ἡ ῥα.] Cf. v. 177, *note*. κελαινώπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul:' θυμὸν, accus. of the part affected, (*Madvig Synt.* § 31 a.)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Herac.* 947 for ἐφυβρίσειν governing the accus. But this is clearly wrong.

κελαινώπαν.] (1) *Sense*.—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολλὴν γέλωτα, φεῦ, φεῦ,  
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι.

960

## ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελώντων καπιχαιρόντων κακοῖς  
τοῖς τοῦδ'. ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,  
θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.  
οἱ γὰρ κακοὶ γνώμασι τὰ γαθὸν χεροῖν  
ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.  
ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,  
αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν  
ἐκτήσασθ' αὐτῷ, θάνατον ὅνπερ ἤθελεν.  
τί δῆτα τοῦδ' ἐπεγγελέωεν ἂν κάτα;

965

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), ἰὼ πάνθ' ὄρων, ἀπάντων τ' αἰεὶ | κακῶν ὄργανον: *Phil.* 1013 (Philoctetes to Odysseus), ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ | ψυχὴ νιν... εὖ προῦδίδαξεν. It is true that such compounds as κελαινῶπης were sometimes merely synonyms for the simple adjective,—e. g. *Phil.* 216, τηλωπὸς ἰωή: *Trach.* 1050, δολῶπις κόρη. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by κελαινῶπης θυμός.—(2) *Form.* Lobeck shews that compounds of ὦψ admit five forms,—e. g. στέροψ, ὀνώψ, κυνώπης, Αἰσωπος, χαροπός.

πολύτλας ἀνὴρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 γελᾷ δέ.....ἄχεσιν.] Cf. v. 382.—For the dative, cf. *Eur. Tro.* 406, κακοῖσιν οἰκείοις γελᾷς. So χαίρειν, ἡδῆσθαι, ἀγαπᾶν, κ.τ.λ.

959 ξύν τε.] Cf. v. 1288, ὅδ' ἦν ὁ πρῶστων ταῦτα, σὺν δ' ἐγὼ παρών: *Ant.* 85, κρυφῇ δὲ κεύθε, σὺν δ' αὐτῶς ἐγώ.

βασιλῆς.] Cf. v. 189, note.

961 οἱ δ' οὖν.] Cf. v. 114, note.

962 κεῖ.] Cf. v. 563, note.

963 ἐν χρεῖα δορός.] 'In the straits of war.' Cf. v. 1275, ἐν τροπῇ δορός.—Not:—'in need of his spear,' (Schneidewin):—nor:—'in the matter of the spear' (Musgrave).

964 οἱ γὰρ κακοί, κ.τ.λ.] *Hor. Od.* III. 24. 31, *Virtutem incolumem odimus, Suhlatam ex oculis quaerimus invidi*: *Menandri frag.* (in *Bach's Mimnermus*, p. 52), δεινοὶ μὲν ἀνδρὶ πάντες ἐσμέν εὐκλεεῖ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι.

965 πρὶν τις ἐκβάλῃ.] *Sc.* χειρῶν, 'until one strike it out of their hands.' Cf. *Od.* II. 396, πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.—Others render, 'until one lose it,'—ἐκβάλῃ τις being substituted for ἐκβάλωσιν. But ἐκβάλλειν τι could not mean, like ἀποβάλλειν, *iacituram facere rei*. In *Ant.* 648, μὴ νυν...φρένας...γυναικὸς οὐνεκ' ἐκβάλῃς, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In *Ar. Eq.* 404, εἴθε φαύλως, ὥσπερ εὐρες, ἐκβάλοις τὴν ἐνθεσιν,—ἐκβάλοις=(not 'lose,' but) 'disgorge.'

966 ἦ.] i. e. μᾶλλον ἦ. Cf. *II.* II. 117, βούλομ' ἐγὼ λαὸν σόον ἐμμεναι ἢ ἀπολέσθαι: *Her.* IX. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχειν τὸ ἕτερον κέρας ἥπερ Ἀθηναίους.—(Schneidewin, with *Eustathius*, ἦ,—i. e. 'even as.')

969 ἐπεγγελέωεν.] In this line, the 'penthemimeral' caesura,—i. e.



θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ.  
 πρὸς ταύτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζειτω.  
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ  
 λιπὼν ἀνίας καὶ γόους διοίχεται.

## ΤΕΤΚΡΟΣ

ὦ μοί μοι.

## ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν  
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Supplem. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading τοῦδ' ἔγγελφεν, and compares *O. C.* 1339, κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.

970 θεοῖς.] 'By the sentence of the gods,' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict,—παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.—The words in *El.* 1152, τέθνηκ' ἐγώ σοι, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 ἐν κενοῖς.] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone.' Xen. *Anab.* VII. 6. 11, ἐν ἀπρόροις εἶναι.

972 Αἴας γάρ, κ. τ. λ.] The enemies of Ajax have no cause to

exult. For (γάρ) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλά...διοίχεται.] There is no real antithesis between αὐτοῖς and ἐμοί,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλά does not contrast αὐτοῖς with ἐμοί, but ἐτ' ἐστίν with διοίχεται. 'He is with them no longer, but has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. Exit TECMESSA, by the side door on the spectators' right. (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a κῶφον πρόσωπον.)—TEUCER'S voice is heard behind the scenes.

975 σίγησον.] The Coryphaeus addresses his fellow choreutae.

976 ἐπίσκοπον.] 'A strain respective of this woe.'—ἐπίσκοπον, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, ΧΟ. τί οὖν μ' ἀνωγας τῇδ' ἐφυμνήσαι χθονί;—ΑΘ. ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, εὐχὰς πατρώων δωμάτων ἐπισκόπους, 'prayers which have reference to my father's house.'—Others understand:—'a strain on the mark of this woe,'—*i. e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

## ΤΕΤΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,  
ἄρ' ἡμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

## ΧΟΡΟΣ

ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

## ΤΕΤΚΡΟΣ

ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης.

980

ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστο-  
χασμένον. Cf. Her. III. 35, ἐπίσκο-  
πα τοξεύειν, 'to shoot on the mark.'  
Lobeck quotes τοξότης ἐπίσκοπος  
from Himerius, and οἷστοι ἐπίσκοποι  
from Themistius (both writers of the  
4th cent. A. D.). But the former view  
is clearly preferable.

Enter TEUCER, with Attendants,  
at the side door on the spectators' left,  
from the Greek camp.—(Cf. v. 719,  
note.)—Vv. 977—1046. Teucer.  
'Alas, Ajax, is it even as I have  
heard? O cruel and sudden blow!  
—Cho. Yea, Teucer,—too cruel.—  
Teu. Woe is me—and where is this  
man's son?—Cho. Alone, beside the  
tent.—Teu. Bring him hither, lest  
some enemy snatch the dead lion's  
whelp. Over the dead all love to  
triumph. O sight of all sights that  
I have looked on, most grievous!  
O most painful tidings that brought  
me hither, to find yet sharper pain!  
O rash in thy death, what sorrow  
hast thou left me! How shall I  
meet Telamon's reproaches, and the  
anger that will drive me into exile?  
How withstand my foes at Troy?  
Strange fate—that thou shouldst  
have perished by Hector's gift, as  
he by thine!—Cho. Bethink thee  
how to bury the man, and what to  
say anon: for Menelaus draws near  
in evil triumph.'

977 ξύναιμον ὄμμα.] 'Form of my  
kinsman.' Cf. v. 1004: Aesch. Cho.  
730 (Electra to Orestes), ὦ τερπνὸν  
δμμα (others, δνομα): Soph. Phil.  
171, ξύντροφον δμμα, 'the form of a

companion.' El. 203, ξύνθηθες δμμα,  
'familiar image' (of Orestes).—In  
Eur. Or. 1082, Hec. 435, δνομα for  
δμμα is now usually read (with Por-  
son).

978 ἡμπόληκά σε.] 'Have I found  
thee in such a plight as rumour  
noises? If ἡμπόληκά σε is read,  
the sense must be, 'got thee,' 'had  
thee restored to me:—not 'betray-  
ed thee,' as others render,—a sense  
which the word would not bear,  
and to which the φάτις did not  
point.—But there can be no ques-  
tion that ἡμπόληκας, the reading  
of Hermann, Lobeck, Schneidewin,  
Wunder, and of Dindorf in his edi-  
tion of 1832,—is far preferable.  
ἡμπόληκας = πέπραγας, 'hast thou  
fared?' Cf. Hippocr. de Morb. IV.  
12. p. 608, ἦν κρατέη μία τῶν ἄλλων  
ἱκμάς, καλλίον ἐμπολήσει ὁ ἄν-  
θρωπος, 'the patient will find him-  
self better:' Aesch. Eum. 601, ἡμ-  
ποληκῶς τὰ πλείστα, 'having had  
the most glorious success.' ἐμπολᾶν,  
—'to buy,'—to make a bargain,  
good or bad, in the traffic of Vanity  
Fair: to profit or to lose. The me-  
taphor is brought out in Trach. 537:  
—παρεσδέδεγμαι, φόρτον ὥστε ναύτι-  
λος, | λωβητὸν ἐμπόλημα τῆς ἐμῆς  
φρενός,—'a bargain ruinous to my  
peace'—(Deianira speaking of Iole's  
introduction into her home).

980 ἄρα.] This passage, and El.  
1179, οἴμοι ταλαίνης ἄρα τῆσδε συμ-  
φορᾶς,—disprove Hermann's view  
(praefat. ad O. C.) that ἄρα is al-  
ways an 'exclamatoria interrogatio.'

ὥς ᾧδ' ἐχόντων

ΧΟΡΟΣ

ΤΕΤΚΡΟΣ

ὦ τάλας ἐγὼ, τάλας.

ΧΟΡΟΣ

πάρα στενάζειν.

ΤΕΤΚΡΟΣ

ὦ περισπερχές πάθος.

ΧΟΡΟΣ

ἄγαν γε, Τεῦκρε.

ΤΕΤΚΡΟΣ

φεῦ τάλας. τί γὰρ τέκνον  
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος;

ΧΟΡΟΣ

μόνος παρὰ σκηναῖσιν.

ΤΕΤΚΡΟΣ

οὐχ ὅσον τάχος  
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὥς κενῆς

985

Rather, as Ellendt says, ἄρα is sometimes merely a stronger ἄρα, in expressions of indignation or surprise.

981 ὥς ᾧδ' ἐχόντων.] Cf. v. 281, *note*.

982 περισπερχές.] 'O fierce, sudden blow.' The notions of 'vehement' and 'sudden' are combined in *περισπερχής*, — the *πάθος* being properly *sudden*, Ajax *vehement*. Cf. Eustathius p. 442. 9, *ἀσπερχές*, ('hotly,' Hom.) τὸ πολυσπούδαστον, ὃ περισπερχές λέγει ὁ Σοφοκλῆς. Plut. *de Discr. Adul. et Amic.* c. 24, *πικρὸς καὶ ἀπαραίτητος καὶ περισπερχής*.

983 τί γάρ ... ποῦ κυρεῖ;] Cf. v. 101, τί γάρ δὴ παῖς ὁ τοῦ Λαερτίου, | — ποῦ σοι τύχης ἐστηκεν; *Phil.* 421, τί δ', δε παλαιὸς κάγαθος φίλος τ' ἐμὸς, | Νέστωρ ὁ Πύλιος, — ἐστίν;

984 μοι.] Cf. v. 39.

985 *μόνος παρὰ σκηναῖσιν.*] Where Tecmessa had left him when, on receiving the message of Teucer, she had gone in search of Ajax, v. 809. — For τέκνον — *μόνος*, cf. Eur. *Andr.* 570, τέκνου τε τοῦδ', δν οὐδὲν αἴτιον | μέλλουσι... κτενεῖν. Homer (*Il.* XXII. 84) has even *φίλε τέκνον*.

986 δῆτ'.] 'Then' — 'if that is the case' — expressing some impatience. The position of δῆτα at the beginning of the verse is peculiar: but cf. Ar. *Nub.* 399, καὶ πῶς... εἴπερ βάλλει τοὺς ἐπιόρκους, | δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; Soph. *O. T.* 1085, οὐκ ἂν ἐξέλθοιμ' ἐτι | ποτ' ἄλλος: *Al.* 1089, ὅπως | μὴ τόνδε θάπτων (where the closely cohering particles, *ὅπως-μή*, are divided).

ὥς κενῆς, κ. τ. λ.] 'As a whelp from a lioness robbed of young.'

σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;  
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανούσί τοι  
φιλοῦσι πάντες κειμένοις ἐπεγγελάν.

## ΧΟΡΟΣ

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει  
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

990

## ΤΕΤΚΡΟΣ

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ  
ἄλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,  
ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ  
μάλιστα τοῦμὸν σπλάγχχνον, ἣν δὴ νῦν ἔβην,  
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην  
μόρον διώκων καὶ ξιχνοσκοπούμενος.

995

For *κενῆς*, *forlorn*, cf. Bion *Idyll*.  
I. 59, *χῆρα δ' ἁ Κυθέρεια, κενοὶ δ' ἀνὰ κᾶπον Ἑρωτες*. For the proleptic force of *κενῆς* (*ἀναρπάσῃ σκύμνον λεαίνης ὥστε κενὴν εἶναι αὐτήν*), cf. v. 517, *note*.—Lobeck understands 'widowed' (by the death of Ajax): Hermann, 'lonely,'—*i. e.* separated, as Tecmessa temporarily was, from her child.

988 τοῖς θανούσί τοι.] Aesch. *Ag.* 857, ὥστε σύγγονον | βροτοῖσι τὸν πεσόντα λακτίσαι πλέον. Cf. v. 1385.

991 ἐφίετο.] In the message for Teucer which he gave to the Chorus, v. 567.

ὥσπερ οὖν μέλει.] 'As indeed thou dost care:' οὖν, *in facit*. Plato *Phaedr.* p. 242 E, εἰ δ' ἔστιν, —ὥσπερ οὖν ἔστι,—θεὸς ἢ τι θεῖον ὃ Ἑρως.

992 τῶν ἀπάντων δῆ.] Cf. v. 858, *note*.

994 ὁδός θ' ὁδῶν.] Brunck's conjecture, ὁδῶν θ' ἀπασῶν ὁδὸς ἀνιάσασα δῆ, has been adopted in the last edition of Schneidewin.—Cf. *Ant.* 1212 (Creon approaching the scene of Antigone's death), ἄρα δυστυχιστάτην | κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;

δῆ.] *i. e.* πασῶν δῆ, as in v. 992.

995 ἣν δὴ νῦν ἔβην.] 'Even this

which I have now trod.'—ἣν νῦν δὴ ἔβην, 'which *even now* I have trod,' is rather the sense demanded by the context. But it is impossible to suppose, with Lobeck (*ad vv.* 994, 1332), that νῦν δῆ and δῆ νῦν were used indifferently. The particle δῆ of necessity emphasises the word before it, and can have nothing to do with the word after it. In Galen *de Sanit. Tuend.* I. 6, 29, ἣν δὴ νῦν πέπαυμαι λέγων, the occurrence of ἣν δῆ νῦν where ἣν νῦν δῆ would have been suitable is, as in this place, a mere coincidence. In Plato *Theaet.* p. 162 A, *Phaedo* 61 E, where Lobeck reads δῆ νῦν ἐφαίνετο, ὅπερ δῆ νῦν ἦρον, Stallbaum has νῦν δῆ.

997 διώκων.] 'While seeking and tracking (thee) out.'—After sending the messenger who was to convey the warning of Calchas (v. 780), Teucer returned to plead the cause of Ajax in the council of the Greek chiefs. When the council broke up, he commenced a personal search for his kinsman,—at that time fearing nothing more serious for him than a brawl in the camp: but in the course of his quest he learned that Ajax was dead.—Hermann places a comma after σόν, and another after



ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς  
διήλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανόν.

ἀγὼ κλύων δειλαιοὺς ἐκποδὼν μὲν ὦν

1000

ὑπεστέναζον, νῦν δ' ὀρῶν ἀπόλλυμαι.

οἶμοι.

ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.

ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ἐπησθόμην:—‘seeking and tracking out (the place of) thy death, as soon as the news reached me.’ This version implies that Teucer had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, *note*. A var. lect. for μόρον is πόρον.

998 ὀξεῖα γάρ σου βάξις.] ‘A quick rumour about thee, like the whisper of a god,’—σου, genitive of the object: cf. v. 222, ἀνδρὸς αἰθονος ἀγγελίαν, *note*: θεοῦ, attributive genitive,—βάξις ὡς θεοῦ (βάζοντος). Thus was the prayer of Ajax granted by Zeus: cf. v. 826, *note*.—Elmsley, θεῶν τινός,—maintaining that θεῶν τις is better Attic than θεός τις. But, as Hermann points out, the phrases apply to distinct cases. When the presence of a god is a matter of course, and only *the* god is in doubt, θεῶν τις is used: *e.g.* θυσαίαι θεῶν τινὶ ἀποτελούμεναι. When divine is contrasted with human agency, θεός τις is used: *e.g.* Aesch. *Ag.* 646, θεός τις, οὐκ ἀνθρώπος.

999 διήλθ' Ἀχαιοὺς.] Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—ἰοῦσι δὲ σφὶ φήμη ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν... ἡ δὲ φήμη διήλθε σφὶ ὧδε, ὡς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶν ἐν Βοιωτοῖσι μαχόμενοι.

1001 ὑπεστέναζον.] ‘Moaned low,’—before the sight of the corpse evoked a full burst of grief: cf. v. 322.

1003 ἴθ', ἐκκάλυψον.] This is said

to an attendant,—Tecnessa having left the stage at v. 973. Similarly in the *Electra* (v. 1468) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—χαλᾶτε πᾶν κάλυμ' ἀπ' ὀφθαλμῶν, ὅπως | τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

1004 ὦ δυσθέατον... πικρᾶς.] ‘O ghastly sight, and full of cruel rashness,’—*i.e.* implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that πικρότολμον ὄμμα (or θέαμα) is a questionable phrase, his analysis appears scarcely just. The words πικρᾶς τόλμης cannot fairly be resolved into πικρότολμον. For the genitive does not necessarily mean more than ‘connected with, involving, cruel rashness:’ the adjective means ‘cruelly rash.’ A splendid and costly public building might be described as μεγαλοπρεπὴς καὶ πολλῆς δαπάνης θέα. But it does not follow that it could be properly termed δαπανηρὰ θέα. The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lobeck, Dindorf, Wunder, and Schneidewin render:—‘O ghastly sight! and alas for the cruel daring!’ But if there are two separate exclamations,—ὦ δυσθέατον ὄμμα—ὦ τόλμης πικρᾶς,—the καὶ is intolerable. If Sophocles had meant this, would he not have written ὦ δυσθέατον ὄμμα φεῦ τόλμης πικρᾶς?

ὄμμα.] The ‘form’ of Ajax: cf. v. 977, *note*. It is convenient here to translate ὄμμα as if it were θέαμα: but of course a landscape or a build-

ὅσας ἀνίας μοι κατασπείρας φθίνεις.

ποῖ γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτοὺς,  
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;

ἢ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,  
δέξαιτ' ἂν εὐπρόσωπος ἱλεὼς τ' ἴσως

χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτῳ πάρα  
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.

οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν

ing could not be called *ἄμα*. In Plato *Phaedr.* p. 253 E, ἰδὼν τὸ ἐρωτικὸν *ἄμα* = 'having beheld the (human) form which inspires love.'

1005 κατασπείρας.] Cf. v. 953, φυτεύειν, note: Gorgias *ap.* Arist. *Rhet.* II. 3. 4, ἀσχερῶς μὲν ἐσπείρας, κακῶς δὲ ἐθέρισας: Plaut. *Mostell.* v. 1. 51, *quid tu porro serere vis negotium?*

1006 μοι...ἀρήξαντα.] The accus. depends on μολεῖν:—ποῖ μολεῖν (ἐμὲ) ἀρήξαντα, κ.τ.λ., δυνατόν ἐστί μοι; Cf. Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πᾶσχευσαν, ὡς ἐγὼ, κακῶς. For a similar, but bolder, construction, cf. *El.* 479, ὑπεστί μοι θράσος...κλύουσιν οὐκ ἐμὲ, where the accus. stands κατὰ σύνεσιν for the dative, as if ὑφέρπει μὲ had preceded.

1008 ἢ πού με Τελαμὼν, κ.τ.λ.] Cic. *de Orat.* II. 46. 193 (quoting from the *Teucer* of Pacuvius), Segregare abs te ausu's aut sine illo Salamina ingredi? Neque paternum aspectum es veritus?—*Nunquam illum aspectum dicebat, quin mihi Telamo iratus furere luctu filii videretur.*

σὸς πατὴρ ἐμός θ' ἅμα.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneidewin follows Suidas and a few MSS. in reading ἐμός τ' ἴσως...ἱλεως, ἰδὼν. The use of ἴσως

in the sense of ἐξ ἴσου, 'equally,' is extremely rare: but Plato *Legg.* p. 805 A so uses it. In Soph. *Phil.* 758, also, Hermann so takes it; but there ἴσως appears rather to mean, 'I suppose,'—'as it seems.'

1010 ὅτῳ πάρα...γελᾶν.] Literally,—'whose wont it is to smile not at all more pleasantly (μηδὲν ἥδιον), even when prosperous:—'he who, even when things go well, can summon no brighter smile.'—In ὅτῳ πάρεστι μηδὲν γελᾶν, the use of μὴ instead of οὐ is due simply to the infinitive: for the same reason, μηδέ instead of οὐδέ in the dependent clause μηδ' εὐτυχοῦντι.—Schneidewin takes μηδὲν, not with γελᾶν, but with εὐτυχοῦντι:—ὅτῳ, μηδ' εὐτυχοῦντι μηδὲν, πάρεστιν ἥδιον γελᾶν: 'not even in any case of good fortune.' In this view the μὴ qualifies ὅτῳ,—*cui ne in prosperis quidem adsit risus* (instead of *adest*).—For πάρεστιν denoting a *disposition* or *habit*, cf. Eur. *Med.* 658, ἀχάριστος ἐλοιθ' ὅτῳ πάρεστι | μὴ φίλους τιμᾶν.

1012 τί κρύψει;] Sc. κακόν. Schol. τί σιγήσει;

ποῖον οὐκ ἐρεῖ κακόν.] Dindorf places a comma at κακόν,—as if the phrases τὸν ἐκ δορὸς γεγῶτα,...τὸν προδόντα, κ.τ.λ.,—were in apposition with κακόν, and placed, as it were, between inverted commas. But it appears simpler to dispense with the comma at κακόν, and to regard ἐρεῖ as governing a double accusative (*Madv. Synl.* § 25 R 3).

τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,  
τὸν δειλία προδόντα καὶ κακανδρία  
σὲ, φίλτατ' Αἴας, ἧ δόλοισιν, ὥς τὰ σά  
κράτη θανόντος καὶ δόμους νέμοιμι σούς.  
τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρα βαρὺς,  
ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.  
τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,  
δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.

1015

1020

1013 τὸν ἐκ δορὸς πολεμίου.] 'Be-gotten from the spoils of war,'—*i. e.* ἐκ τῆς δοριλήπτου Ἡσιόνης. Cf. vv. 1228, 1300.

νόθον.] Cf. *Il.* viii. 283, where Teucer is exhorted to remember Telamon,—ὅ σ' ἔτρεφε τυτθὸν ἐόντα, | καὶ σε, νόθον περ ἐόντα, κομισσατο ᾧ ἐνὶ οἴκῳ. In the Homeric sense a νόθος is the son of a concubine (παλλακή), as opposed to children of the lawful wife, κουριδίη ἀλοχος. The issue of the latter were ἰθαγενεῖς (*idūs*, honest-born): see *Od.* xiv. 202, ἐμὲ δ' ὠνητὴ τέκε μήτηρ | παλλακίς· ἀλλὰ με ἴσον ἰθαγενέεσσιν ἐτίμα (πατήρ).—At Athens the term νόθος included persons, one of whose parents was not an Athenian citizen.

1015 Αἴας.] Cf. v. 89, *note*.

1016 κράτη.] 'Prerogatives.' *O. T.* 237, γῆς | τῆσδ' ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω. Cf. v. 446, *note*.

δόμους.] *El.* 651, δόμους· Ἀτρεΐδων σκῆπτρά τ' ἀμφέπειν τάδε.

1017 δύσοργος...βαρὺς.] He was by nature 'passionate'—liable on occasion to violent bursts of anger: and now, in old age, he is also 'peevish' (βαρὺς)—easily provoked to such outbursts. For this sense of βαρὺς cf. *O. T.* 673, στυγνὸς μὲν εἶκων δῆλος εἰ, βαρὺς δ', ὅταν | θυμοῦ περάσης, *i. e.* 'even in yielding thou art seen to be malignant,—even when thou hast quitted displeasure, still full of spleen,' (βαρὺς). But in *O. T.* 17, σὺν γήρᾳ βαρεῖς, 'heavy, infirm, under the load of age.'

1018 εἰς ἔριν θυμούμενος.] Waxing angry 'unto strife,'—θυμοῦμαι *εἰς ἔριν* being equivalent to θυμούμε-

νος ὀρμῶμαι *εἰς ἔριν*, 'rush angrily into strife.' This seems better than to take *εἰς ἔριν* as merely a periphrasis for the adverb ἐριστικῶς,—(like *εἰς τάχος*, *εἰς εὐτέλειαν* for *ταχέως*, *εὐτελῶς*, &c.),—although the words happen to be so used in Eur. *Cycl.* 328, Διὸς βρονταῖσιν *εἰς ἔριν* κτυπῶν, 'resounding in rivalry with the thunders of Zeus.'

1019 ἀπωστὸς γῆς.] Driven from Salamis by Telamon, Teucer was led by 'Fortune kinder than his father,' and by the promises of Apollo (*Hor. Od.* i. 7. 25), to Cyprus—ἐνθα Τευκρος ἀπ' ἀρχεὶ Τελαμωνιάδας (*Pind. N.* iv. 75, 'reigns far from his fatherland'),—and where he founded the new Salamis. In the *Helena* of Euripides he is introduced visiting Egypt on his way, in order to consult Theonoe daughter of Proteus (*Helen.* 144).

1020 φανείς.] 'Made out in taunts to be a slave.'—Since his mother had been a concubine, Teucer was in strictness νόθος: since his mother had been a captive, he might invidiously be termed δοῦλος. Agamemnon actually employs this taunt (v. 1234). But Hesione, if a captive, was a princess: if a concubine, still no ὠνητὴ παλλακίς. Her hand had been bestowed on Telamon by Hercules as a 'special meed of honour' (v. 1302). Teucer might fairly say that he was 'sprung from two noble houses' (v. 1305). Still, according to strict usage, Telamon was under no obligation to afford a home to the νόθος: that he had done so hitherto, was a matter for



τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι  
πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.  
καὶ ταῦτα πάντα σοῦ θανόντος ἡύρόμην.  
οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ  
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ  
φονέως ἄρ' ἐξέπνευσας; εἶδες ὥς χρόνω  
ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθιῖν;

1025

gratitude (*Il.* VIII. 283). On provocation he might cast off Teucer at pleasure, and describe him—if unfairly, still with liberal justice—as ‘a slave and no freeman.’—For *φανείς*, cf. Aesch. *Ag.* 576, *λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην*, ‘By such arguments they would fain have proved me wrong.’ Soph. *Ai.* 1241, *εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί*, ‘if, come what will, we are to be made out base by Teucer.’—Instead of *λόγοισιν*, Morstadt proposed *γονεῦσιν*, F. W. Schmidt *ψόγοισιν*: but no change seems needed.

1023 *ἡύρόμην*.] Not ‘found’ (*ἡύρον*), but ‘gained’:—ironical. Cf. Aesch. *P. V.* 275, *θνητοῖς δ' ἀρήγων αὐτὸς ἡύρόμην πόνους*.—Eur. *Helen.* 94 (Teucer speaking), *Ἄλας μ' ἀδελφὸς ὤλεσ' ἐν Τροίᾳ θανών*.

1025 *αἰόλου κνώδοντος*.] ‘This gleaming spike.’—*κνώδων* seems to have meant a ‘spike,’ ‘prong,’ or ‘tooth’: see Xen. *Cyneg.* 10. 3, *τὰ δὲ προβόλια, πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος πενταπαλαίστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους στιφρούς*,—‘the boar-spears are to be provided in the first place with heads five hand-breadths long, and also, half way up the socket (*αὐλός*, the socket of the *λόγχη*), with stout *teeth* (*κνώδοντες*) of forged copper.’ Cf. Soph. *Ant.* 1233, *εἰφούς | ἔλκει διπλοῦς κνώδοντας*, ‘his cross-hilted sword.’ Lobeck quotes Silius Italicus *Pun.* 1. 515, *pressumque ira simul exigit ensem, Quia capuli statuere morae* (or *remorae*), the cross-spikes, *κνώδοντες*, of the hilt.—Here, *κνώδων* describes the end of the blade pro-

jecting through the body of Ajax,—a short, gleaming spike. Cf. v. 907.

1026 *ἄρα*.] (By which) ‘*thou seemest*’ to have died. Cf. v. 926, *note*.—*φονέως*: cf. *σφαγεύς*, v. 817.

*εἶδες*.] ‘Seest thou now...?’—a mere rhetorical apostrophe to the corpse. (Not—‘didst thou discover before thy death?’)

1027 *θανὼν ἀποφθιῖν*.] Cf. v. 901, *note*.

*ἀποφθιῖν*.] Dindorf's conjecture for *ἀποφθίσειν*, the reading of the MSS. and of Suidas. Dindorf remarks that in *Phil.* 1427, *O. T.* 538, the MSS. give *νοσφίσεις* instead of *νοσφίεις*, *γνωρίσοιμι* instead of *γνωρίοιμι*. Lobeck retains *ἀποφθίσειν*,—doubting whether any example can be found of the Attic future in a *disyllabic* verb. But neither Dindorf nor Lobeck notices the question whether the Attic contraction was applicable to *any* Futures except those in *-εσω*, *-ᾶσω*, and *-ῖσω*, from verbs in *-εω*, *-αῖω*, and *-ιῖω*. (See Donaldson *Gramm.* § 302. *Ods.* 3.) Altogether, the form *ἀποφθιῖν* seems very doubtful.—Hermann, *ἀποφθίσαι*,—conjecturing from the Scholiast's *ἀνελεῖν*, *θανατώσαι*, that *ἀποφθίσαι* was changed to *ἀποφθίσειν* by grammarians who supposed *μέλλειν* to require the future. The causal aorist of *φθίνω* (*ἔφθισα* in Homer: *ἔφθισα* in Attic) occurs in Aesch. *Eum.* 165, etc.: Soph. *Trach.* 709 (*ἀποφθίσαι*): *O. T.* 202, 1198, etc. On the other hand the future of *φθίνω* (*φθίσω*, in Homer, with active sense) is nowhere found in Attic.



σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.

"Εκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,

ζωστήρι πρισθεὶς ἵππικῶν ἐξ ἀντύγων

ἐκνάπτει' αἰὲν, ἔς τ' ἀπέψυξεν βίον·

1030

1028—1039 σκέψασθε.....καὶ γὰρ τὰδε.] In the latest edition of Schneidewin's *Ajax*, revised by Nauck, these twelve verses are placed within brackets. Their genuineness had already been denied by Morstadt, on these grounds: (1) That there is no satisfactory analogy between the cases of Ajax and Hector: (2) That this analogy, such as it is, is made out only by representing Hector as tortured to death, the common version being that his *corpse* was dragged: (3) That vv. 1036—7 are flat, and v. 1039 absurd: (4) That the word *πρισθεὶς* is unintelligible, and *μηχανᾶν* (instead of *μηχανᾶσθαι*) wrong. In reply to these objections, it may be suggested (1) That the desire to moralise picturesquely,—to illustrate a *γνώμη* or *παροιμία* incisively,—was always present to the Greek mind. The sword, Hector's gift, had something to do with the death of Ajax: the girdle, a gift from Ajax, had something to do with the death of Hector. This was enough for a poet's purpose. (2) Even assuming v. 1031 to be right as it stands, the deviation from Homer does not exceed the limits of poetic licence. Cf. v. 1031. (3) Vv. 1036—7 are no doubt flat: so are many of the *γνώμαι* with which Greek tragedy abounds. But it is difficult to see why v. 1039 should be termed 'absurd.' Cf. *note ad loc.* (4) *πρισθεὶς* and *μηχανᾶν* are discussed in their places. It may be added (5) that the Chorus would scarcely have said to Teucer (v. 1040), *μὴ τεῖνε μακρὰν*, if he had left off at v. 1027. Teucer's speech would then have ended abruptly.

1028 *τὴν τύχην*.] Most of the MSS. omit *τὴν*, which Suidas, however, reads and which Brunck first restored.

1029 *ἐδωρήθη*.] Hector having challenged a Greek champion to single combat (*Il.* vii. 53), the lot fell to Ajax. After fighting till night-fall, they were separated by the heralds Talthylus and Idæus, and exchanged presents, in sign that, after deadly combat, 'they parted in amity and at one,'—*ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε*. Then to Ajax Hector δῶκε *ξίφος ἀργυρόηλον*, | *σὺν κολεῷ τε φέρων καὶ εὐμήτῳ τελαμῶνι*. | *Ἄλας δὲ ζωστήρα δίδου φοίνικι φαεινόν*. (*Il.* vii. 303.)

1030 *πρισθεὶς ἐξ ἀντύγων*] 'gripped to the chariot-rail;' *ἐξαφθεὶς, δεσμευθεὶς*. The ordinary sense of *πρίειν*, 'to saw,' appears to have been derived from a primary sense of *gripping, clutching*: e.g. *πρίειν ὀδόντας*, 'to gnash the teeth,' is to bring them sharply and closely together: *πρίειν θυμὸν* (Oppian *Cyneg.* iv. 138), like *δάκνειν θυμὸν*, to 'bite' one's anger, —(i.e. to suppress it sternly). Cf. Oppian *Hal.* ii. 375 (quoted by Lobeck), *ἐνθα μιν ἀμφιβαλὼν περιηγεί παντόθεν ὀλκῷ* | *ἴσχει τ' ἐμπρίει τε*, 'imprisons and closes upon the fish,'—where, *ἐμπρίει=πιέζει*,—'keeps narrowing his bounds,' by tightening the net. Cf. *Il.* xxii. 395 ff. 'He spake; 'and then he contrived cruel things 'against (the corpse) of glorious Hector: at the hind part of both feet he 'bored through the tendons, from 'heel to ankle, and attached thongs of 'ox hide, and bound them to his chariot, but the head he suffered to trail.'

1031 *ἐκνάπτειτο...βίον*.] In the *Iliad* Hector is slain by Achilles in combat (xxii. 360): only his corpse is dragged behind the chariot. In order to reconcile Sophocles and Homer, several emendations of this line have been proposed:—(1) *εὔτε* (*postquam*) for *ἔστε*,—the simplest and

οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων  
 πρὸς τοῦδ' ὅλωλε θανάσιμω πεσέηματι.  
 ἄρ' οὐκ Ἑρινὺς τοῦτ' ἐχάλκευσε ξίφος  
 κάκεϊνον Ἄιδης, δημιουργὸς ἄγριος;  
 ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰὲν  
 φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεοῦς·  
 ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,  
 κεῖνός τ' ἐκείνα στεργέτω καὶ γὰρ τὰδε.

1035

## ΧΟΡΟΣ

μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ

1040

best. (2) Hermann, besides altering ἔστε to εὔτε, would change αἰέν to αἰών'. But αἰὼν βίου ought to mean *tempus vitae* rather than *spiritus vitae*. (3) E. Hoffmann, *αἰανὲς τ' ἀπέψυξεν βίον*, *misereque exhalavit vitam*: bad.—Homer's version of the case would not exclude the analogy upon which Teucer is insisting. The gift of Ajax would have been instrumental in inflicting upon Hector that misfortune so terrible to the Greek mind,—the dishonouring of the corpse.

1033 πρὸς τοῦδε.] Sc. τοῦ κνώδοντος, v. 1025.

1034 Ἑρινύς...ἐχάλκευσε.] Cf. Aesch. *Cho.* 628 (the avenging sword) *διαντάλαν...οὐτᾶ | διαλ Δίκας*, 'will deal a homethrust by the will of Justice';—*Δίκας δ' ἐρείδεται πυθμῆν*, 'and the anvil of Justice is firmly set,' *προχαλκεύει δ' Αἴσα φασγανουργός*, 'and Fate the Armourer forges it beforehand' (*i.e.* to be ready for the hand of Justice). Cf. *Ag.* 1513, *δίκην δ' ἐπ' ἄλλο πᾶγμα θηγάνει βλάβης | πρὸς ἄλλαις θηγάναισι Μοῖρα*: 'Fate whets (the sword of) Justice on another whetstone, for a new deed of retribution.'

1035 κάκεϊνον.] Sc. *ζωστήρα*. From the special verb *ἐχάλκευσεν* a general verb, *εἰργάσατο*, is to be supplied. Cf. *El.* 71, *καὶ μὴ μ' αἵτιμον τῆσδ' ἀποστείλητε γῆς, | ἀλλ' ἀρχέπλουτον* (sc. *καταστήσῃτε*).

1036 ἐγὼ μὲν ἂν.] For the double

ἂν cf. v. 525, *note*.—Lobeck, Schneidewin, and Wunder, *ἐγὼ μὲν οὖν*.

1037 μηχανᾶν.] The active form does not occur elsewhere, except in the participle, *ἀτάσθαλα μηχανῶντες*, *Od.* XVIII. 143, etc. But its rarity cannot justly be urged as an argument against the genuineness of the passage. Several verbs, usually deponent, have also a rarer active form; *e.g.* *δωρεῖσθαι*, *δωρεῖν*: *θινᾶσθαι*, *θινᾶν*: *πειράσθαι*, *πειράν*: *σέβασθαι*, *σέβειν*. In Bekker's *Anecd.* 95, *ἑωνηκώς* (for *ἑωνημένος*) is quoted from Lysias: *ὀπίζων* for *ὀπιζόμενος* occurs in an epigram in the *Anthol. Palat.*, Appendix, 223.

1038 ἐν γνώμῃ φίλα.] 'Acceptable in his judgment,' *i.e.* 'if there be any whose judgment this doth not meet.' Not:—*ὅτῳ μὴ τὰδ' ἐστὶν ἐν γνώμῃ* ('in high estimation'), (*καὶ*) *φίλα*: though the phrase *ἐν γνώμῃ εἶναι* occurs in *Her.* VI. 37, *ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Ἀνδῶ ἐν γνώμῃ γεγονώς*, 'had won the esteem of Croesus.'

1039 κεῖνός τ' ἐκείνα, κ.τ.λ.] Lobeck compares *Eur. Suppl.* 466, *σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ τάντια*: *Evenus frag.* I. 3 (Bergk p. 474), *καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἰς ὁ παλαιός, | σοὶ μὲν ταῦτα δοκοῦντ' ἐστῶ, ἐμοὶ δὲ τὰδε*.

1040 μὴ τεῖνε μακράν.] 'Speak not at length:' do not extend (your words) far (*μακράν*). So *Aesch. Ag.* 1267, *μακράν ἔτεινας*: *ib.* 889, *μακράν μὲν ἐξέτεινας*,—where Blomfield says

φράζου τὸν ἄνδρα ~~χῶ~~ τι μυθήσει τάχα.  
 βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς  
 γελῶν ἂ δὴ κακούργος ἐξίκοιτ' ἀνήρ.

## ΤΕΤΚΡΟΣ

τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσεις στρατοῦ;

## ΧΟΡΟΣ

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

1045

## ΤΕΤΚΡΟΣ

ὁρῶ· μαθεῖν γὰρ ἐγγυὲς ὦν οὐ δυσπετής.

## ΜΕΝΕΛΑΟΣ

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

'subaudi ῥῆσιν:' but it seems simpler to take μακράν as an adverb. The phrase μακράν λέγειν occurs only in Soph. *El.* 1259.

1042 κακοῖς γελῶν.] Cf. v. 957, note.

1043 ἃ δή.] 'Just like' a bad man. Cf. Plato *Phaedr.* p. 244 E, ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, —ἃ δὴ παλαιῶν ἐκ μηνιμάτων πόθεν ἐν τισι τῶν γενῶν,—ἡ μανία ἐγγενομένη... ἀπαλλαγὴν εὔρετο, 'supplied a release from the worst 'plagues and afflictions,—such as no-  
 'toriously (ἃ δὴ) arise,' &c.: Simonides Amorginus frag. I. 3, νοῦς δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐφήμεροι | ἃ δὴ βοτ' αἰεὶ ζῶμεν.

1044 τίς δ' ἐστίν, ὄντιν' ἄνδρα.] A species of inverse attraction,—the substantive being transposed from the principal into the relative clause. Cf. *Pl.* IX. 131, τὰς μέν οἱ δώσω, μετὰ δ' ἔσsetai, ἦν τότε ἀπηύρων | κούρην Βρισηῖος: Cic. *de Legg.* III. 5. 12, haec est enim, quam Scipio laudat in libris et quam maxime probat temperationem rei publicae.

1046 μαθεῖν...οὐ δυσπετής.] Cf. Eur. *Med.* 1106, πλὴν τῷ τεκόντι, κάρτα δυσμαθὲς ἰδεῖν.—Menelaus, king of Lacedaemon (*Od.* XI. 460), is for the Attic Tragedians the representative of ultra-Spartan manners and sentiment. It is to Me-

nelaus that the Andromache of Euripides addresses her invective against Sparta,—ὦ πάσιν ἀνθρώποισιν ἐχθιστοὶ βροτῶν, κ.τ.λ. (*Androm.* 445 ff.). In that speech (v. 458) he is called γοργὸς ὀπλίτης, 'grim.' Scowling looks and an air of pompous austerity were supposed to mark the Spartan abroad. Describing an Athenian who affected Spartan manners, Plutarch says (*Phoc.* 10):— 'There was one Archibiades, surnamed the *Laconiser*, with a flowing beard of enormous size,—a cloak always shabby,—and a sulky face' (σκυθρωπὸν πρόσωπον).

Enter MENELAUS, from the Greek camp, by the side-entrance on the left of the spectators. (Cf. v. 719, note.) He is attended by a herald. (Cf. v. 1114. The presence of the herald serves to mark the official character of the protest, v. 1050.)

1047—1184. *Men.* 'I forbid thee to bury this corpse. — *Teu.* And wherefore?—*Men.* As the corpse of a public enemy; of one whom we brought from Greece to be our helper, and found a more than Phrygian foe. Therefore no man shall lay him in the grave; he shall lie on the pale sand, food for birds beside the sea. In life he scorned our rule; at least we shall have power over his corpse. Unruliness



μὴ συγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

TETKPOΣ

τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

MENEΛAOS

δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὃς κραίνει στρατοῦ.

1050

TETKPOΣ

οὔκουν ἂν εἴποις ἦντιν' αἰτίαν προθεῖς;

MENEΛAOS

ὁθύνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν  
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,

in the subject is the mark of a base spirit: where the laws are not feared, the city prospers ill.—*Teu.* Ajax thy subject? responsible to thee or to thy brother? Not as your liegeman came he to the war, but for the oaths that bound him. No: keep such threats and mandates for thy own subjects: Ajax shall be buried by my hands.—*Men.* Deeds, not words, shall support our power. (*Exit* MENELAUS.)—*Cho.* A struggle is at hand: haste, Teucer, to find a resting-place for the dead.—(*Enter* TECMESSA with EURYSACES.)—*Teu.* Behold in meet season the man's wife and child! Come hither, boy, and take thy suppliant place beside the corpse; perish he who tears thee from it! And you, friends, stand by to help, while I go to make ready a tomb for Ajax.

1047 σὲ φωνῶ...μὴ συγκομίζειν.] A mere verb of *speaking* often does duty for a verb of *commanding*: e.g. *Phil.* 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν (=λέγω, 'σὺ δόλω Φιλοκτήτην λαβέ'): *O.C.* 933, εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινα.

1048 συγκομίζειν] = συνεκφέρειν. Cf. v. 1397. *Eur. Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1049 τοσόνδε...λόγον.] Not 'so many,' but 'so great,' i.e. 'such impetuous,' words.

ἀνάλωσας.] So Dindorf and Brunck, with two MSS. Ἀνάλωσε, not ἀνήλωσε, is the reading in *Eur. Hipp.* 1336, *Lysias de Arist. bonis* p. 153. 18, in *Nicom.* p. 185. 21: ἀναλώθη in *Eur. Andr.* 456, ἀνάλωται *ib.* 1155, *Phoen.* 591.—(Elmsley, reading ἀνήλωσε with Hermann and Lobeck, quotes the statement of the grammarian Philemon that, in the perfect tense, ἀνήλωκα or ἡνάλωκα was the Attic form, ἀνάλωκα that of the common dialect.)

1050 δοκοῦντ' ἐμοί, κ.τ.λ.] *Iuv.* 6. 223, hoc volo, sic iubeo: sit pro ratione voluntas.—δοκοῦντα δ' ὃς sc. ἐκείνω, ὃς. Cf. *Phil.* 957, θανὼν παρέξω δαῖτ' ἀφ' ὧν ἐφερβόμην,—i.e. τοῦτοις, ἀφ' ὧν.—For δέ with the repeated word, cf. *Eur. Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον.

κραίνει στρατοῦ.] κραίνειν, 'to exercise sway,' is construed by Sophocles with a genitive depending on the implied notion of ἀρχεῖν: cf. *Il.* XIV. 84, στρατοῦ...σημαίνειν: *Od.* IX. 114, θεμιστεύει δὲ ἕκαστος | παίδων ἢ δ' ἀλόχων: *Eur. Med.* 19, ὃς αἰσυμνᾷ χθονός: *Aesch. Pers.* 7, χώρας ἐφορεύειν.

1051 προθεῖς.] i.e. ἦντινα αἰτίαν προθεῖς (τοῦτο κελεύεις).



ἐξηγόρομεν ζητοῦντες ἐχθίῳ Φρυγῶν

ὅστις στρατῷ ξύμπαντι βουλευσας φόνον

1055

νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δόρει,

κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,

ἡμεῖς μὲν ἂν τήνδ', ἣν ὁδ' εἵληχεν τύχην,

θανόντες ἂν προὔκειμεθ' αἰσχίστῳ μόρῳ,

οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς

1060

τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.

ὦν οὔνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων

τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,

ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος

ὄρνισι φορβὴ παραλλοῖς γενήσεται.

1065

1054 **ζητοῦντες.**] 'On trial:' Schol. ἐξετάζοντες. Cf. Ar. *Plut.* 104, οὐ γὰρ εὐρήσεις ἐμοῦ | ζητῶν ἔτ' ἀνδρα τοὺς τρόπους βελτίονα.—Hermann: *explorato illo facinore*. But ζητοῦντες could hardly refer to the special inquiry into the onslaught on the cattle. Menelaus, ignoring the former services of Ajax, pretends that the Greeks had been disappointed in their *general* experience of him.

**Φρυγῶν**] = Τρώων. In Homer the Trojans and Phrygians appear as distinct but closely allied peoples: thus Priam assists the Phrygians against the Amazons (*Il.* III. 184); Hecuba is the daughter of a Phrygian prince (XVI. 718). But the use of 'Phrygian' as a synonym for 'Trojan' is post-Homeric: e.g. Eur. *Hec.* 4, Φρυγῶν πόλιν = Τροίαν: *Or.* 1480, Ἐκτῶρ ὁ Φρύγιος.

1056 **δόρει.**] Cf. v. 515, *note*. Lobeck and Hermann, *δορί*. Hermann however observes that though *δόρει*, *δορί* were used indifferently in lyrical passages, there is no instance in the trimeters of Aeschylus or Sophocles where *δόρει* would not be admissible. But Euripides, at least, used *δορί* in trimeters: *Hec.* 4, κίνδυνος ἔσχε δορί πεσεῖν Ἑλληνικῷ.

1058 **ἡμεῖς μὲν ἂν, κ.τ.λ.]** A mixture of (1) *τήνδε τύχην, ἣν δὲ εἵληχεν, λαχόντες*, and (2) *τήνδε τύχην, ἣν ὁδὲ τέθνηκεν, θανόντες*. For

the cognate accus. in *θανεῖν* (κακὴν) *τύχην*, cf. *Il.* III. 417, *κακὸν οἶτον ὀλέσθαι*: *Od.* I. 166, *ἀπόλωλε κακὸν μόρον*.

1059 **προὔκειμεθα.]** Cf. v. 427.

1060 **νῦν δέ.]** 'As it is': v. 445, *note*.

**ἐνήλλαξεν.]** ἐνήλλαξεν τὴν ὕβριν, (ὥστε) πεσεῖν αὐτήν, κ.τ.λ. 'hath diverted the outrage, so that it should fall...' Cf. v. 53, *καὶ πρὸς τε ποίμνας ἐκτρέπω, κ.τ.λ.* For the infin. *πεσεῖν*, cf. v. 821, *ἐπηξα δ' αὐτόν... εὐνούστατον τῷδ' ἀνδρὶ, διὰ τάχους θανεῖν*: where see *note*.

1061 **μῆλα καὶ ποίμνας.]** 'Sheep and flocks.' *μῆλα*, the special term, has a contemptuous emphasis: *ποίμνας* is added in a general sense, 'cattle': cf. v. 34. But in v. 53, *ποίμναι* are the sheep as opposed to the oxen (*βοῦς ἀγελαῖαι*, v. 175).

1062 **αὐτόν...σῶμα.]** The accus. *αὐτόν*,—placed at the beginning of the sentence to give notice, as it were, of the object referred to,—is resumed and defined by the accus. *σῶμα*: cf. *El.* 709, *στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους ἐπηλαν καὶ κατέστησαν δίφρους*: *O.T.* 819, *καὶ τὰδ' οὔτις ἄλλος ἦν | ἢ γὰρ ἐπ' ἐμαντῷ τὰσδ' ἀράς ὁ προστιθείς*.

1065 **ὄρνισι φορβή.]** Cf. v. 830, *note*.

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.  
 εἰ γὰρ βλέποντος μὴ ὕδνηθημεν κρατεῖν,  
 πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,  
 χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου  
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.  
 καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην  
 μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.  
 οὐ γὰρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς  
 φέρουντ' ἂν, ἔνθα μὴ καθεστήκη δέος,  
 οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι  
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.  
 ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,

1070

1075

1066 ἐξάρης.] 'Uplift' no stormy anger: cf. v. 75, *note*.

1069 χερσὶν παρευθύνοντες.] '(We shall rule over him dead, and) *imperiously direct his fate*.' literally, 'directing, constraining him by main force,'—taking into our own hands the disposition of the corpse, and authoritatively deciding where it shall be laid. (Cf. v. 542, χερσὶν εὐθύνων, —guiding the steps of a child that can barely walk.) In life, Ajax was stubborn and froward: he would not be driven: he took his own way. But *now*, says Menelaus, he will be quiet in our hands; we may dispose of him as we please, and he will not be restive. The same idea—that of a creature docile in the hands of those who guide it with absolute power—is worked out by Agamemnon at vv. 1250 ff., when he says that the strong are controlled by the wise, as 'a large-ribbed ox is kept straight on the road with a small whip.'—It has been proposed (very needlessly) to arrange the verses in this order:—1067, 1069, 1070, 1068.

1071 καίτοι κακοῦ πρὸς ἀνδρός, κ.τ.λ.] On the political doctrine of the passage cf. v. 669, *note*.

1073 καλῶς φέρουντ' ἂν.] 'Go well.' εὖ φέρεσθαι, *bene succedere*, 'to have prosperous course': Thuc. v. 16, εὖ φερόμενος ἐν στρατηγίαις:

Xen. *Hellen.* III. 4. 25, τὰ πράγματα κακῶς φέρεται.

1074 καθεστήκη.] Wunder, *καθεστήκοι*: see v. 521, εἰ τι...πάθοι, *note*.

1075 οὔτ' ἂν στρατός γε.] *i.e.* 'And an army too (γε—as well as a city) cannot,' &c. In an English translation it will scarcely be necessary to provide any special equivalent for this γε: it will be represented by an inevitable emphasis:—'For neither in a *city* can the laws ever go well...Nor can an *army* be discreetly governed,' etc.

1076 φόβου πρόβλημα.] 'A protection in (consisting of) fear.' Genitive of material: cf. Thuc. I. 93, θεμέλιοι λίθων: *Madvig Synl.* § 54c.—In Plato's *Euthyphro* (p. 12 B) Socrates disputes the justice of an old poetic adage, ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς. Rather, he says, ἵνα μὲν αἰδώς ἔνθα καὶ δέος. But it is a truly Spartan instinct which, in the mouth of Menelaus, gives to φόβος, δέος, the precedence over αἰδώς, αἰσχύνῃ; which regards bodily fear as the basis of a moral feeling of reverence. The Athenian instinct was to reverse that order: Aeschin. in *Tim.* p. 26, γερόντων, οὓς ἐκείνοι καὶ αἰσχύνονται καὶ δεδίασι: Aesch. *Eum.* 660, σέβας|ἀστών φόβος τε συγγενής.

1077 κἂν σῶμα γεννήσῃ μέγα.]

δοκεῖν πεσεῖν ἂν κἄν ἀπὸ μικροῦ κακοῦ.  
 δέος γὰρ ᾧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,  
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο  
 ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ,  
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ  
 ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.  
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,

1080

'Though he have waxed to great proportions.'—σῶμα μέγα conveys the general notion of *bulk*, *importance*. So v. 758, περισσὰ σώματα, 'lives swoln with too much pride' (a phrase explained at v. 726 by ὅστις μὴ κατ' ἀνθρωπον φρονῇ). Cf. *Julius Caesar* I. ii. *He doth bestride the world like a colossus, and we petty men Walk under his huge legs.*—For γεννᾶν σῶμα, cf. *O. C.* 804, φύσας...φρένας: *Her.* v. 91, ἡμέας...ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.

1078 κἄν.] 'Even.' καὶ ἂν, κἄν, comes to mean 'if only,' 'at least,' 'even,' by this process:—(1) Instead of εἰ τοῦτο ποιοῖν, εὖ ἂν ποιοῖν, the Greeks usually said καὶ ἂν, εἰ τοῦτο ποιοῖν, εὖ ποιοῖν.—(2) From its position in such sentences between καὶ and εἰ, ἂν came to be regarded as an integral part of the formula καὶ εἰ. Hence, κἄν εἰ was used (ungrammatically) for καὶ εἰ: *Plato Meno* p. 72 c, κἄν εἰ πολλὰι (αἱ ἀρεταὶ) εἰσιν, ἐν γε τι εἶδος...ἔχουσιν. (3) κἄν εἰ having come to be used for καὶ εἰ, *eliamsi*, it was but another step to use κἄν alone for καὶ, *etiam*: e.g. *Soph. El.* 1483, ἀλλὰ μοι πάρες | κἄν μικρὸν εἰπεῖν. This usage belongs chiefly to later Greek: e.g. *Theocr.* xxiii. 35, ἀλλὰ τὸ, παῖ, κἄν τοῦτο πανύστατον ἀδύ τι ῥέξον: *Lucian Timon* c. 20, ἀφνω...πολυτελεῖς..., οἷς οὐδὲ κἄν ὄνος ὑπῆρξε πώποτε.

1081 ὅπου...ταύτην.] *Phil.* 458, ὅπου θ' ὁ χείρων τάγαθὸν μείζον σθένει, | ...τούτους ἐγὼ τοὺς ἀνδρας οὐ στέρεω ποτέ.

ἂ βούλεται.] *Sc. tis.* The *elipsis* of *tis* is especially frequent in *Plato*; e.g. *Gorg.* p. 456 D, καὶ

γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε (*sc. τίς*) πυκτεύειν, κ.τ.λ.: *Crito* p. 49 c, οὔτε ἄρα ἀνταδικεῖν δεῖ...οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχη (*sc. τίς*) ἀπ' αὐτῶν: *Apol.* p. 29 B, ἡ τοῦ ὀλεσθαι εἰδέναι (ἀμαθία) ἂ οὐκ οἶδεν. So the plural, *Thuc.* vii. 69, ὁ Νικίας...νομίσας—ὅπερ πᾶσχουσιν ἐν ταῖς μεγάλοις ἀγῶσι—πάντα τε ἔργω ἔτι σφίσιν ἐνδεᾶ εἶναι, κ.τ.λ.

παρῇ.] For the subjunctive, cf. v. 761, *note*.

1083 ἐξ οὐρίων.] Cf. *Ar. Lys.* 550, χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν οὐρία θεῖτε, 'you run a prosperous course:' *Polyb.* i. 47. 2, πλεῖν ἐξ οὐρίας.—For the neuter plural, cf. v. 971, ἐν κenois, *note*.

πεσεῖν.] 'Will fall.' The simple aorist is sometimes found where the aorist with ἂν, or the future, might have been expected: e.g. *Aesch. Theb.* 424, ἐκπέρσειν..φησὶν, οὐδὲ τὴν Διὸς | βολὴν...σχεθεῖν, 'he says that he will sack the city, and that the thunderbolt of Zeus shall not stop him:' *Ag.* 1631, δεχομένους λέγεις θανεῖν σε: *Eur. Or.* 1527, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην,—'if you think of my enduring to...' (if you expect me to...). Cf. *Madvig Synt.* § 172 a R. Such instances (and they might easily be multiplied) shew that the simple aorist infin. often had a future sense after verbs of *thinking*, *expecting*, and the like. It is unnecessary, therefore, to regard πεσεῖν as the gnomic aorist ἔπεσεν thrown into the infinitive:—a view which would require to be supported by examples.

1084 ἐστάτω μοι καὶ δέος.] At



καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα  
οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα. ✕  
ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν  
αἰθων ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.  
καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως  
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃ. ✕

1090

## ΧΟΡΟΣ

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς  
εἰτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

## ΤΕΤΚΡΟΣ

οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,  
ὃς μηδὲν ὦν γοναῖσιν εἰθ' ἁμαρτάνει,  
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι  
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

1095

Sparta, near the court-house of the Ephors (ἐφορεῖον), stood the temple of Fear,—memorable as the refuge of the ephor Agesilaus, when his colleagues were massacred by Cleomenes III. in the neighbouring Ephoreum (B.C. 226). The Spartans worshipped Fear, says Plutarch, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες (*vit. Cleom.* c. 9). Similarly in the *Eumenides*—an utterance of Athenian conservatism—Athene counsels her citizens, μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν· τίς γάρ, δεδοικῶς μηδὲν, ἐνδίκος βροτῶν; (*v.* 668).

1085 μὴ δοκῶμεν.] μὴ κλέπτῃς is wrong; but there is no objection to μὴ κλέπτω or μὴ κλέπτωμεν. Cf. *Il.* II. 435, μηκέτι νῦν δῆτ' αὐθι λεγώμεθα: Aesch. *Suppl.* 1002, μηδ' ἐτι Νείλου προχοὰς σέβωμεν. To the other rule, —that μὴ κλέψον is wrong,—exceptions are common in the *third* person: e.g. *Od.* XVI. 301: Aesch. *P. V.* 1023, *Theb.* 1039: (μὴ ψεύσον in Ar. *Thesm.* 870, is a very rare instance.)

δρῶντες ἀντιτίσειν.] Schneidewin quotes Hes. *Opp.* 721, εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μείζον ἀκούσας: Libanius *Declam.* T. II. p. 84,

δρῶντες ἅττα ἐθέλουσι πάσχειν δύ-  
ναιντ' ἂν ἅττα ἂν οὐκ ἐθέλοιεν: Terent.  
*Andr.* V. iv. 17, si mihi pergit quae  
vult dicere, ea quae non vult audiet.

1086 οὐκ ἀντιτίσειν.] After verbs of asserting or thinking (φημί, ἀκούω, οἶμαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, δοκῶ) οὐ and not μὴ is generally used with the infinitive: e.g. ταῦτα ὑμᾶς νομίζω οὐκ ἀγνοεῖν (but ταῦτα ὑμᾶς βούλομαι μὴ ἀγνοεῖν). Madvig *Synt.* § 205.

1088 αἰθων.] Cf. v. 221, note.

1089 ὅπως μὴ.] For ὅπως-μὴ divided between two verses, cf. v. 986, note on δῆτα.

ἐς ταφὰς πέσῃς.] 'Come to burial,' die. For the alliteration, θάπτειν—θάπτων—ταφὰς, cf. v. 528, note.

1091 γνώμας... σοφὰς.] *i. e.* You have been condemning the insolence which defies human laws. Do not yourself insult the laws of the gods (*v.* 1130).

1092 ἐν θανοῦσιν.] For ἐν cf. v. 43, note.

1094 μηδὲν ὦν.] Cf. v. 767, note. ὁ μηδὲν ὦν γοναῖς = δυσγενής, ἀγέννητος.

1096 τοιαῦτα... ἔπη.] 'Make such



ἀγ', εἴπ' ἀπ' ἀρχῆς αὐθις, ἣ σὺ φῆς ἄγειν  
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;  
 οὐκ αὐτὸς ἐξέπλευσεν ὥς αὐτοῦ κρατῶν;  
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν  
 ἔξεστ' ἀνάσσειν ὦν ὅδ' ἡγαγ' οἰκόθεν;  
 Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.  
 οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον  
 ἀρχῆς ἔκειτο θεσμός ἦ καὶ τῷδε σέ.

1100

false statements (ἐπη) in their speech (λόγοις):' ἐπη, *dicta*, — the special statements in the speech of Menelaus which had most offended Teucer, — e.g. the doctrine that Ajax had been brought to Troy by the Atreidae, — that, having come, he was subject to them, — etc. Cf. Thuc. III. 47, (ἔργων) ἀγαθῶν μὲν ὄντων βραχεῖα ἢ ἀπαγγελία ἀρκεῖ· ἀμαρτανόμενων δὲ, λόγοι ἐπεσι κοσμηθέντες προκαλύμματα γίνονται, 'speeches embellished with epigrams.' — For ἀμαρτάνειν ἐπη, cf. v. 1107, τὰ σέμν' ἐπη | κόλας' ἐκείνους: v. 1059, τύχην... θανόντες, *note*.

1097 ἄγειν... σύμμαχον λαβών.] λαβών, as well as ἄγειν, is emphatic: 'sayest thou that thou *broughtest* the man hither, as an ally *found* by thee?' — ἄγειν is opposed to αὐτὸς (*sponte sua*) ἐξέπλευσεν: λαβών, 'in *thy* hands,' is opposed to αὐτοῦ κρατῶν ('*his own* master').

1099 αὐτός] = αὐτόματος. II. XVII. 254, ἀργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον | ἡγεμόνων... ἀλλὰ τις αὐτὸς ἵτω: 'it is a hard matter for me to spy out each one of the leaders... Rather let each go of his own accord.' Theocr. XI. 12, πολλὰκι ταὶ δῖες ποτὶ τῷύλιον αὐταὶ ἀπῆρθον: and so probably Soph. O. T. 341, ἥξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω: '(these things) will come of their own accord, even if I wrap them in silence.' — Virg. *Ecl.* IV. 21, Ipsae lacte domum referent distenta capellae Ubera.

1100 ποῦ.] 'On what ground?' O. T. 390, ποῦ σὺ μάντις εἰ σαφής;

Eur. *Her.* 510, ποῦ τὰδ' ἐν χρηστοῖς πρέπει; So too in prose, Dem. *adv. Pantaen.* p. 978. 24, ποῦ γὰρ ἐστὶ δίκαιον... δύο ὠφληκέναι τάλαντα...; κ.τ.λ.

1101 ἡγαγ'.] Dindorf's ἡγαγε is found in only one MS. Most have ἡγεῖτ', retained by Lobeck, Hermann, and Wunder. The violation of metre can be defended only on the ground that ἡγεῖτ' οἰκοθεν form a single word. Porson proposed ἡγεν, comparing II. II. 567, *Ἄϊας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας* (i.e. 'was the leader of'). Elmsley (*ad Eur. Her.* 371) proposed ἡγετ'.

1103 οὐδ' ἔσθ' ὅπου.] Cf. v. 1069: O. T. 448, οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς: Eur. *H. F.* 186, οὐ γὰρ ἔσθ' ὅπου | ἐσθλὸν τι δράσας μάρτυρ' ἂν λάβοις πάτρην.

κοσμήσαι.] 'To dictate' to this man. Cf. Her. I. 59, ἐπὶ τε τοῖς κατεστεῶσι ἐνεμε τὴν πόλιν, κοσμεῶν καλῶς τε καὶ εὖ, 'governing' well. The active κοσμεῖν is rare in this sense, — which in Attic belongs chiefly to the perfect passive κεκοσμήσθαι. In Soph. *Ani.* 677, τὰ κοσμούμενα = 'ordinances,' 'the cause of order.' — Homer has κοσμήτωρ, 'marshal.' At Crete the chief magistrates, ten in number, were called κόσμοι (Arist. *Rep.* II. 10. 15).

1104 ἀρχῆς... θεσμός.] An ordinance — an established right — of command: 'an imperial prerogative.'

ἦ καὶ τῷδε.] The καὶ really involves a confusion between two modes of expression: — 1. οὐ σοὶ κεῖτο θεσμός πλέον ἢ τῷδε: 2. οὐ σοὶ

ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων  
στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαι ποτε.  
ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη  
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς  
εἶθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ  
θήσω δικαίως, οὐ τὸ σὸν δεισας στόμα.  
οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο  
γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέω,  
ἀλλ' οὔνεχ' ὀρκῶν οἷσιν ἦν ἐνώμοτος,

1105

1110

μόνῳ ἔκειτο θεσμός, ἀλλὰ καὶ τῷδε.  
Cf. *El.* 1145, οὔτε γάρ ποτε | μητρὸς  
σύν' ἦσθα μᾶλλον ἢ καμοῦ φίλος.

1105 ὅλων.] Masculine, = συμπα-  
των, *cuneatorium*, — a late usage. Cf.  
Nonnus (circ. 500 A.D.) *Dionysiaca*  
XLVII. 482, ὅλας οἰστροσε γυναῖκας.  
Lobeck, however, who quotes this  
passage, agrees with Schneidewin  
and Wunder in making ὅλων neuter,  
— *summae rerum*. To this there are  
two objections: (1) the neuter ὅλων  
in immediate contrast with the mas-  
culine ἄλλων would be harsh: (2) in  
this sense τὰ ὅλα, not ὅλα, is always  
found: e.g. *Dem. de Fals. Legat.* p.  
388. 11, ὑπὲρ τῶν ὅλων πεισθεὶς εἰ-  
ρήνην ἀγειν, 'for the general inter-  
ests:' id. *Androt.* p. 598. 13, τὴν  
τῶν ὅλων σωτηρίαν: *Lucian de Lucili*  
c. 6, τὴν τῶν ὅλων δεσποτείαν: *Xen.*  
*Cyr.* VIII. 7. 22.

1107 ὦνπερ ἄρχεις ἄρχε.] *Il.* 1.  
180, Μυρμιδόνεσσιν ἄνασσε· σέθεν δ'  
ἐγὼ οὐκ ἀλεγίζω: *Aesch. Eum.* 544,  
ὦν ἔχεις αὐτὸς κράτει.

ἔπη κόλαζ' ἐκείνους.] ἔπη accus.  
of cognate notion (τὴν σεμνολόγον  
κόλασιν κόλαζε). Cf. *Aesch. Eum.*  
221, δίκας | μέτειμι τόνδε φῶτα: *Antipho*  
p. 127. 9, τὸν ἄνδρα ὁμολογῶν  
τύπτειν τὰς πληγὰς.

1108 εἴτε μὴ σὺ φῆς.] i.e. εἴτε σὺ  
μὴ φῆς, εἴτ' Ἀγαμέμνων μὴ φῆσιν  
(ἐμὲ θάψειν τὸν ἄνδρα): *sive tu ne-  
ges, sive Agamemnon, me illi iusta latu-  
rum*: σὺ-φημι, *nego*, becoming μὴ  
φημι on account of *εἰ*.

1110 τὸ σὸν...στόμα.] = τοὺς σοὺς  
λόγους. Cf. v. 1147: *O. T.* 672, τὸ

σὸν γὰρ, οὐ τὸ τοῦδ', ἐποικτείρω στό-  
μα | ἐλειόν.

1112 οἱ πόνου πολλοῦ πλέω.]  
'Like some toil-bowed serf:'— 'like  
men whose lives are full of much  
toil,'—like the λαοί, *ἄνδρες δημόται*  
(v. 1071), whose portion it is *θητεύε-  
μεν ἄλλῳ* (*Od.* II. 489), and to follow  
their chief to any war in which he  
may choose to engage.—For the  
contemptuous alliteration, cf. v. 528,  
*note*.—Hermann and Schneidewin  
render, — 'like men *overbusy*,' πολυ-  
πραγμονοῦντες, — 'busy adventurers,'  
ready to take part in any expedition,  
however little it may concern them.  
But (1) πόνον πλέως can scarcely  
mean πολυπράγμων. The words  
suggest *oppressive* toil rather than  
mere restlessness. (2) The antithe-  
sis intended is not between those  
who came to Troy from love of ad-  
venture and those who came from a  
sense of duty. Rather it is between  
those who came under compulsion,  
and those who, like Ajax, came  
*ἐαυτῶν κρατοῦντες*.

1113 ὀρκῶν.] Tyndareus, the father  
of Helen, embarrassed by the num-  
ber of suitors for his daughter's hand,  
proposed 'that the suitors should ex-  
'change oaths and pledge their troth,  
'and with burnt-sacrifice pour liba-  
'tions, and at the altar swear to this,  
'—That of whomsoever the daughter  
'of Tyndareus should become the  
'wife, that man they would join in  
'aiding, if any one should carry off  
'Helen from her home' (pseudo-Eur.  
*I.A.* 58—63). Thucydides records,

σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μηδένας.  
 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν  
 καὶ τὸν στρατηγὸν ἦκε· τοῦ δὲ σοῦ ψόφου  
 οὐκ ἂν στραφείην, ὥς ἂν ἦς οἴος περ εἶ.

1115

## ΧΟΡΟΣ

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.  
 τὰ σκληρὰ γάρ τοι, καὶν ὑπέρδικ' ἦ, δάκνει.

## ΜΕΝΕΛΑΟΣ

ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

1120

in rejecting, this account (I. 9):—  
 'Agamemnon appears to me to have  
 'levied the expedition in virtue of a  
 'power predominant among his con-  
 'temporaries, rather than as the lead-  
 'er of Helen's suitors bound by their  
 'oaths to Tyndareus.'—Cf. Soph.  
*Phil.* 72 (Odysseus to Neoptolemus)  
 σὺ μὲν πέπλευκας οὐτ' ἔγορκος οὐ-  
 δένι (as *I* was to Tyndareus).

1114 τοὺς μηδένας.] Cf. v. 767,  
*note.* ὁ μηδέν is the usual phrase,  
 not ὁ μηδεῖς: but. cf. *Ant.* 1325, τὸν  
 οὐκ ὄντα μᾶλλον ἢ μηδένα.—Eur.  
*Andr.* 700, δήμου φρονούσι μείζον,  
 ὄντες οὐδένας: id. *Ion* 594, ὁ μη-  
 δέν ὦν κάξ οὐδένων κεκληρόμαι.

1115 κήρυκας.] On the Greek  
 stage princes had usually a mute  
 escort of δορυφόροι, (κῶφα δορυφορή-  
 ματα, Plutarch p. 791:) e.g. Theseus  
 (Eur. *Hipp.*): Thoas (id. *I. T.*):  
 Theoclymenus (id. *Helen.*). But in  
 this instance the herald who fol-  
 lows Menelaus is more than a mere  
 attendant. His presence marks the  
 official character of the protest made  
 in the name of the Greek army.

1116 ψόφου...στραφείην.] 'Thy  
 noise I will never heed:' στραφείην  
 for ἐπιστραφείην. Cf. v. 90, ἐντρέ-  
 πει (2nd pers.) τῆς συμμάχου: *Phil.*  
 599, τοῦδε...ἐπεστρέφοντο ('re-  
 garded' this man): Eur. *Hipp.* 1224,  
 οὔτε ναυκλήρου χερὸς | οὔθ' ἱππο-  
 δέσμων οὔτε κολλητῶν ὄχων | με-  
 ταστρέφουσαι (sc. ἵπποι).

ὥς ἂν ἦς.] 'So long as you are...'  
 literally, 'provided that you are...'

*dummodo sis qualis es.* Cf. *Phil.* 1329,  
 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυ-  
 χεῖν | νόσου βαρείας, ὥς ἂν αὐτὸς  
 ἡλῖος | ταύτῃ μὲν αἶρη, τῇδὲ τ' αὖ  
 δύνη πάλιν. (Eur. *Phoen.* 90, ἐπί-  
 σxes, ὥς ἂν προῦξερευνήσω στίβον, is  
 different,—since there ὥς ἂν is dis-  
 tinctly final, expressing the object of  
 ἐπίσxes.)—Hermann renders ὥς ἂν  
 'however much.' 'utcumque sis qua-  
 lis es,'—i. e. 'quantumlibet ferocias:'  
 but *Phil.* 1329 strongly favours the  
 other view.—(In all three places,—  
 this, *Phil.* 1329 and *Phoen.* 90,—  
 Brunck reads ἔστ' ἂν: Schneidewin  
 follows him here.—ἔως is superscript  
 in some MSS.: cf. Plato *Phaedr.* p.  
 243 E, ἔωσπερ ἂν ἦς ὅς εἰ.)

1118 ἐν κακοῖς.] 'In adversi-  
 ty.' Teucer is ἐν κακοῖς, since the  
 Atreidae have might on their side.  
 The Chorus urge that under these  
 circumstances it is imprudent to em-  
 ploy τὰ σκληρὰ, 'harsh words,' even  
 in supporting a righteous cause.

1120 ὁ τοξότης.] 'The bowman.'  
 —Skill with the bow was an attri-  
 bute of several renowned heroes,—  
 Philoctetes, Heracles, Meriones  
 (*Il.* XXIII. 870). The term 'bow-  
 man' was a reproach only when so  
 used as to imply that the archer was  
 a mere archer, and shrank from close  
 fight. Thus when Teucer (*Il.* XIII.  
 313) is pronounced ἀριστος Ἀχαιῶν  
 τοξοσύνῃ, the poet is careful to add,  
 —ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὕσμνῃ.  
 On the other hand Diomedes calls  
 Paris a τοξότης, as implying that he



## ΤΕΤΚΡΟΣ

οὐ γὰρ βάνανυσον τὴν τέχνην ἐκτησάμην.

## ΜΕΝΕΛΑΟΣ

μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις.

*ἔρκεσιμι* ΤΕΤΚΡΟΣ

κἂν ψιλὸς ἀσκέσαιμι σοί γ' ὥπλισμένῳ.

## ΜΕΝΕΛΑΟΣ

ἦ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

## ΤΕΤΚΡΟΣ

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

1125

## ΜΕΝΕΛΑΟΣ

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

would not trust himself to an encounter with the spear: *Il.* XI. 385, τοξότα, λωβητῆρ, κέρα ἀγλαέ, παρθενοπίπα. Similarly Lycus (in Eur. *H. F.* 159 ff.) complains of Heracles that 'he never had a shield on his left arm, or came within range of the spear,'—ἀλλὰ τόξ' ἔχων, | κάκιστον ὄπλον, τῇ φυγῇ πρόχειρος ἦν. In historical times the Τοξόται were usually of an inferior social grade,—at Athens, Scythians, or poorer citizens (Böckh, *Corp. Inscript.* I. 165):—at Sparta, Helots who attended the citizens or Perioeci to the field (Xen. *Hellen.* iv. 5).

1122 ἀσπίδα.] The ἀσπίς was properly a large round shield (εὐκυκλος, *Il.* XIV. 428), *clipeus*; as distinguished from the oblong shield, σάκος in Homer,—ὄπλον, or, later, *thureós*, in prose,—Lat. *scutum*. The heavy-armed soldier carried the oblong shield, ὄπλον. But ἀσπίς, as a general term, was often applied to the hoplite's shield,—e. g. in the phrase ἀσπίδα ἀποβαλεῖν.

1123 ψιλός...ὥπλισμένῳ.] The hoplite wore a helmet and breastplate, and carried a large oblong

shield (ὄπλον) and a pike (δόρυ). The light-armed soldier (ψιλός) had no defensive armour, but wore merely a light uniform and carried a sling or bow. Intermediate between the ὀπλίται and the ψιλοί (or γυμνήτες) were the πελτασταί. These carried a small leathern shield (πέλτη) and a lance (λόγχη).—The singular ὄπλον in the sense of 'shield' is rare: but cf. Böckh *Corp. Inscript.* I. 664, εἰκὼν γραπτὴ ἐν ὄπλῳ.

1124 ἦ γλῶσσά σου, κ.τ.λ.] 'How terrible the courage that inspires thy tongue!'—implying that his courage resides in his tongue alone.

1125 ξὺν τῷ δικαίῳ.] i. e. with justice on one's side: cf. v. 765, ξὺν θεῷ: *Phil.* 1251, ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1126 δίκαια.] For the plural, cf. v. 887, σχέτλια, *note*.

κτείναντα.] Elmsley's κτείνοντα would spoil the point of the passage. Hermann compares Eur. *Ion* 1500 (Creusa telling her living son how she had exposed him in infancy to perish), ἐκτεινά σ' ἄκουσ'—i. e., 'unwittingly doomed thee to death.'



TETKPOΣ

κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ξῆς θανών.

MENEΛAOS

θεὸς γὰρ ἐκσώζει με, τῶδε δ' οἴχομαι.

TETKPOΣ

μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένος.

MENEΛAOS

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

1130

TETKPOΣ

εἰ τοὺς θανόντας οὐκ ἔᾶς θάπτειν παρών.

MENEΛAOS

τοὺς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

1128 τῶδε.] 'To this man:' from his point of view,—as far as his intention was concerned. Cf. v. 970, θεοῖς τέθνηκεν, *note*. In an epigram quoted by Lobeck from the *Anthol. Palat.* 276 Arion says, κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα. For a clearer expression of the thought, see Eur. *Alc.* 666, τέθνηκε τοῦ πλὶ σέ: Xen. *Cyr.* v. 4. 11, τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σέσωσμαι.

1129 μή νυν ἀτίμα.] To refuse the rites of sepulture to a corpse was to dishonour the χθόνιοι θεοί, who claimed it, and who resented a delay which detained the dead, their lawful charge, in the realm of the θεοὶ οὐράνιοι. See *Ant.* 1070, where Teiresias charges Creon with the double impiety, (1) of having buried the living, (2) of having denied burial to the dead:—ἐχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν | ἄμοιρον, ἀκέριστον, ἀνόσιον νέκυν. νῦν, *nunc*, is always long: νῦν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places:—*El.* 616: *O. T.* 644, 658: *Phil.* 1240: *Ant.* 705.

θεοῖς] = ὑπὸ τῶν θεῶν.—*Madvig Synt.* § 38 g.

1130 ἐγὼ γὰρ ἂν ψέξαιμι...;] 'What, I quarrel with the laws of heaven?' For γὰρ in indignant questions cf. Ar. *Vesp.* 1159, ἐγὼ γὰρ ἂν τλαίην...; Aesch. *Cho.* 895, πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;

1131 εἰ...οὐκ ἔᾶς.] Sc. ψέγεις δαιμόνων νόμους.—εἰ...οὐκ-ἔᾶς, and not μὴ ἔᾶς, since οὐκ-ἔᾶς coalesce into the single notion of κωλύεις. Cf. *Il.* XXIV. 296, εἰ δέ τοι οὐ-δώσει: Lysias p. 13. 72, εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

παρών.] Cf. v. 338, *note*. The addition of παρών here conveys a certain tone of impatience and indignation:—'you come and forbid me to bury the dead.'

1132 τοὺς γ' αὐτὸς αὐτοῦ.] Cf. Aesch. *Agam.* τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν: *P. V.* 942, ἐπ' αὐτὸς αὐτῶ: Aeschin. in *Ctes.* p. 87, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. For αὐτοῦ = ἐμαντοῦ, cf. *El.* 283, κλαίω... αὐτὴ πρὸς αὐτὴν: and so *O. T.* 138, Aesch. *Cho.* 213. Also = σεαντοῦ, &c., *O. C.* 929, etc.

οὐ γὰρ καλόν.] A public enemy, πολέμιος, was hostile not only to the citizens of the country with which he was at war, but to its gods. In

## ΤΕΤΚΡΟΣ

ἦ σοὶ γὰρ Αἴας πολέμοις προὔστη ποτέ;

## ΜΕΝΕΛΑΟΣ

μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο. *as 0180*

## ΤΕΤΚΡΟΣ

κλέπτης γὰρ αὐτοῦ ψηφοποιός ἠρέθης.

1135

## ΜΕΝΕΛΑΟΣ

ἐν τοῖς δικασταῖς, κούκ ἐμοὶ τόδ' ἐσφάλῃ.

the event of a successful invasion, the temples of the local gods would share the fate of the citizens' homes. Religious sentiment therefore dictated that πολέμοι should be left unburied, since they lay under the curse of the gods whom they had menaced. It is by this reasoning that Creon, in the *Antigone*, defends his refusal of burial to Polyneices. Cf. Aesch. *Theb.* 1020, ἄγος δὲ καὶ θανῶν κεκτήσεται | θεῶν πατρώων: 'even in death will Polyneices lie under the ban of his country's gods.' Teucer does not contend that πολέμοι should be buried. He only contends that Ajax was not πολέμος (though perhaps ἐχθρός) to Menelaus.

1133 σοί.....προὔστη.] 'Confronted thee' (σοί is emphatic—thee, a Greek chief.) Cf. Her. I. 129, ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγῃ προστάς ὁ Ἀρπαγος κατέχαιρε,—'placed himself before him and mocked him.' In the difficult line, Aesch. *P. V.* 362, πᾶσιν δς ἀνέστη θεοῖς, Lobeck proposed προὔστη (*ad Aias.* v. 803).

1134 μισοῦντ' ἐμίσει] 'No love was lost between us.' Schneidewin remarks that the chief emphasis is upon μισοῦντα: 'it was one who hated him that he hated.' This seems hardly true. The words state simply that the feeling was reciprocal. Neither word more emphatic than the other.

1135 κλέπτης.....ψηφοποιός.] 'Aye, thou didst prove his despoiler

by suborning votes.'—κλέπτης τινός, 'the defrauder of a person,' would not ordinarily be an admissible phrase: but here κλέπτης...ψηφοποιός is merely a rhetorical periphrasis for ἀποστρεφτής, λωβητής.—ψηφοποιός, 'making votes:' obtaining them by an underhand canvass among the chiefs who formed the tribunal. Cf. v. 446, ἔπραξαν, the Atreidae 'gained the arms by intrigue' for Odysseus: Pind. *N.* VIII. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν, 'by underhand voting the Greeks paid court to Odysseus,'—κρυφίαις, because hidden influences had been at work.—Schneidewin renders ψηφοποιός 'juggling with the votes,'—with an allusion to the ψηφολόγοι or ψηφοπαῖκται who made pebbles or balls change place by sleight of hand,—as if the Atreidae had counted the votes dishonestly, shifting to the side of Odysseus votes which had been given for Ajax. But (1) it does not appear what ψηφοποιός 'making' ψῆφοι, has to do with ψηφολόγος or ψηφοπαῖκτης.—(2) Ajax nowhere speaks as if the decision against him were a sham result, due to actual tampering with the voting urn. A majority of votes was in truth against him. What he complained of was that such a state of opinion among the chiefs should have been brought about by the canvass of the Atreidae. Cf. v. 44c, ἀτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.

1136 ἐν.] Cf. Her. IX. 48, πλεῖστον δὲ ἐν ὑμῶν ἐψεύσθημεν,—not,

ΤΕΤΚΡΟΣ

πολλ' ἂν κακῶς λάθρα σὺ κλέψεις κακά.

ΜΕΝΕΛΑΟΣ

τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΤΚΡΟΣ

οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ

ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

1140

ΤΕΤΚΡΟΣ

ἀλλ' ἀντακούσει τοῦτον ὡς τεθάψεται.

ΜΕΝΕΛΑΟΣ

ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

'disappointed *in* you:' but, 'by you,'  
'at your hands.'

1137 πολλ' ἂν...κακά.] *i. e.* You are knave enough to have a secret hand in many a transaction that outwardly looks fair. For κλέπτειν κακά, 'to commit furtive knaveries,' cf. v. 189, *note*.—Schneidewin, καλῶς, *i. e.* 'cleverly enough,' ἐμπείρως. But the repetition κακῶς...κακά suits the bitterness of Teucer's anger.

1138 τοῦτ' εἰς ἀνίαν.] 'That saying tends to pain for some one' (*i. e.* for thee).—Τεῦ. 'Not to greater pain, methinks, than he will inflict:' *i. e.* if you use force against me, you will do so at your peril.—For this sinister meaning of *τις*, cf. *Ant.* 751 (Haemon says), ἡδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά.—Creon:—ἡ καπαπελλῶν ὧδ' ἐπεξέρχει θρασύς; 'dost thou threaten me?'—shewing that by *τινά* he supposed Haemon to mean *σέ*.—*Ar. Ran.* 552 (Xanthias, who thinks that his theft is about to be exposed)—κακὸν ἥκει τινί.—ΠΑΝΔ. καὶ κρέα γε πρὸς τούτοις... XAN. δώσει τις δίκην: (*i. e.* ἐμοί, ἐγώ.)—Here v. 1138 might well mean, 'some one (*i. e.* I) am getting

angry:' but the next verse shews that *τινί*=*σοί*.

1139 λυπήσομεν.] οὐ μᾶλλον εἰς ἀνίαν ἐμοί τοῦτο ἔρχεται (*i. e.* λυπηθσόμεθα) ἢ λυπήσομεν.

1140 τόνδ'...θαπτέον.] This construction sometimes admits a second accus. of the agent: *e. g.* σέ οὐ θαπτέον τόνδε=οὐ δεῖ σε θάπτειν τόνδε: *Plato Gorg.* p. 507 D, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον.

1141 ἀντακούσει τοῦτον ὡς.] *Xen. Mem.* IV. 2. 33, τὸν Δαίδαλον οὐκ ἀκήκοας ὅτι ἠναγκαζέτο δουλεύειν;

1142—1149. His rough veto having been met by a retort, Menelaus changes his tone. He endeavours to give sarcastic point to his final menace by couching it in an apologue,—an attempt of which the effect is injured by the anger which breaks out in the last three lines. Teucer replies with an apologue parodied from his adversary's, and more forcible owing to the speaker's better command of temper. Illustrations of this kind were αἶνοι: *Hes. Opp.* 200, νῦν δ' αἶνον βασιλεῦσ' ἐρέω φρονέουσι καὶ αἰνῶϊς· | ὧδ' ἱρηξ προσέειπεν ἀηδόνα, κ.τ.λ.



ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,  
ὧ φθέγμ' ἂν οὐκ ἂν ἡῦρες, ἡνίκ' ἐν κακῷ  
χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς  
πατεῖν παρείχε τῷ θέλοντι ναυτίλων.  
οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα  
σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας  
χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

1145

1143 ἐφορμήσαντα ... τὸ πλεῖν.] 'Having urged them on to sail.' literally 'in regard to sailing.' Cf. Plato, *Lachr.* p. 190 E, ἐγὼ αἰτιος τό σε ἀποκρίνασθαι, 'I am responsible as to (for) your having answered.' Xen. *Anab.* II. 5. 22, ὁ ἐμός ἔρως τούτου αἰτιος, τὸ τοῖς Ἕλλησιν ἐμέ πιστὸν γενέσθαι. This construction is more common in the negative form, τὸ μὴ, (εἰργω τὸ μὴ ποιεῖν).—Cf. Madvig *Synt.* 154 b R.

χειμῶνος.] 'In time of storm:' so εὐδίας, 'in fine weather,' Arist. *H. A.* 12. 10. Madvig *Synt.* p. 66 a.

1144 ῥ.] 'In whom:' strictly, 'on whose part,' 'in regard to whom:' cf. *Phil.* 98, ὁρῶ βροτοῖς | τὴν γλῶσσαν... πάντα ἡγουμένην, (where the dative might depend on ἡγουμένην, but probably means rather 'for men,' 'among men:') *O. C.* 966, οὐκ ἂν ἐξέυροις ἐμοί (on my part, in my actions) ἀμαρτίας ὄνειδος.

ἂν...ἂν.] Cf. v. 525, *note*.

οὐκ ἂν ἡῦρες.] The imperfect with ἂν often denotes what was wont to happen: the use of the aorist with ἂν in this sense is rarer. Cf. Xen. *Cyr.* VII. 1. 10, Κῦρος, ... ὁπότε προσβλέψειε τινὰς τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν. ὦ ἄνδρες ὡς ἡδὺ ὑμῶν τὰ πρόσωπα θεάσασθαι· τότε δ' αὖ ἐν ἄλλοις ἔλεξεν· ἄρα ἐννοεῖτε, κ.τ.λ.—Madvig *Synt.* § 117 b R 3.

ἐν κακῷ χειμῶνος.] Cf. γ. 363, τὸ πῆμα τῆς ἀτης.

1145 ὑφ' εἵματος.] ὑπό with the genitive properly = 'from under' (e.g. νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας,

*Eur. Andr.* 442). But the idea of motion often disappears, e.g. Plato *Phaedr.* p. 249 A, τὰ ὑπὸ γῆς δικαστήρια: *Eur. Hec.* 346, δεξιὰν ὑφ' εἵματος | κρύπτοντα. This is sometimes called the 'Attic' genitive.

1146 πατεῖν παρείχε.] Sc. ἐάντων. *Ar. Nucl.* 422, ἀμέλει θαρρῶν οὐνεκα τούτων ἐπιχαλκεύειν παρέχομ' ἂν, 'I would allow them to make an anvil of me.' Plato *Gorg.* 497 B, ἀλλ' ὑπόσχεσθαι Σωκράτει ἐξελέγξαι ὅπως ἂν βούληται: id. *Phaedr.* p. 250 E, ἡδονῇ παραδούς. Cf. Plato *Theaet.* p. 191 A, ἐάν δὲ πάντῃ ἀπορήσωμεν ταπεινωθέντες, οἶμαι, τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὃ τι ἂν βούληται: where Stallbaum quotes Synesius *Err.* IV. p. 163 D, μεθῆκεν ὁ κυβερνήτης τὸ πηδάλιον, καὶ καταβαλὼν ἑαυτὸν πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

τῷ θέλοντι ναυτίλων.] For the omission of the article with ναυτίλων, cf. v. 774, *note*. So often with ὁ θέλων: *Eur. I. A.* 340, τῷ θέλοντι δημοτῶν: *Ion* 1167, τὸν θέλοντ' ἐγχαρῖον.

1147 καὶ σὲ καὶ τὸ σόν.] *Ant.* 573, ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

1148 σμικροῦ νέφους.] 'The danger which now seems to you slight and distant—a mere cloud-speck on the horizon—may yet burst in fury upon your head.'

1149 τὴν πολλὴν βοήν.] The fresh accusative serves to resume σέ, τὸ σὸν στόμα, at the end of a long clause: cf. v. 1062, αὐτόν... σῶμα, *note*.



## ΤΕΤΚΡΟΣ

ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων, 1150  
 ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.  
 κατ' αὐτὸν εἰσιδὼν τις ἐμφερὴς ἐμοὶ  
 ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,  
 ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·  
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. 1155  
 τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών.  
 ὀρῶ δέ τοί νιν, καῖστιν, ὥς ἐμοὶ δοκεῖ,  
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μὼν ἡνιξάμην!

## ΜΕΝΕΛΑΟΣ

ἄπειμι· καὶ γὰρ αἰσχροὺς, εἰ πύθοιτό τις  
 λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ. 1160

## ΤΕΤΚΡΟΣ

ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον κλύειν  
 ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

## ΧΟΡΟΣ

ἔσται μεγάλης ἐριδὸς τις ἀγών.

1153 ὀργήν.] 'Temper,' disposition. Cf. v. 640, *note*.

1155 ποιήσεις.] *Si feceris*, 'If thou so doest:' cf. v. 1324, *note*.

πημανούμενος.] Middle form with passive sense: so *Phil.* 48, φυλάσσεται,—where Schneidewin quotes *Phil.* 303, ξενώσεται, 954, ἀνανούμαι: *O. T.* 672, στιγῇσεται, 1500, ὀνειδίσθε: *O. C.* 581, δηλώσεται, 1186, λέξεται: *Ant.* 210, τιμῇσεται, 637, ἀξιώσεται. Add to these *Eur. Or.* 440, οἴσεται (ψῆφος): *Thuc.* VI. 64, βλάψονται: *Xen. Cyr.* I. 6. 9, καταλύσεται: *Plato Crit.* p. 54 A, θρέψονται καὶ παιδεύσονται: and ἀδικήσομαι, ζημιώσομαι, μαστιγώσομαι, στερήσομαι, ὠφελήσομαι *passim*.

1156 ἀνολβον ἄνδρα.] 'The unhappy man.' ἀνολβος often means 'perverse, misguided,'—with something of the contemptuous sense of μέλεος (v. 621). Cf. *Ant.* 1025, ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ | ἄβουλος οὐτ' ἀνολβος, ὅστις ἐς

κακὸν | πεσὼν ἀκῆται.

παρών.] Cf. vv. 338, *note*; 1131. In this place παρών has no special force; that is, no antithesis is intended between an oral warning and a warning by message. But in a general way it makes the description more graphic and vivid; it helps to dramatise the incident. 'In such sort he warned the unhappy man before him.'

1158 μὼν ἡνιξάμην;] 'I have not spoken in riddles?' I hope that I have made my meaning sufficiently clear? *Ant.* 403, ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἂ φῆς;—ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν | ἀπείπας· ἂρ' ἐνδηλα καὶ σαφῇ λέγω; *Aesch. Ag.* 259, ΧΟ. πῶς φῆς; πέφενγε τοῦπος ἐξ ἀπιστίας. ΚΑ. Τροίαν Ἀχαιῶν οὐσαν· ἦ τορῶς λέγω;

1160. *Exit MENELAUS at the side door on the spectators' left.*

1163 ἐριδος...ἀγών.] ἐριδος qualifies ἀγών,—a word of general ap-

ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύναις  
σπεύσον κοίλῃν κάπετόν τιν' ἰδεῖν  
τῷδ', ἔνθα βροτοῖς τὸν αἰμνηστον  
τάφον εὐρώεντα καθέξει.

1165

ΤΕΤΚΡΟΣ

καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι  
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,  
τάφον περιστελοῦντε δυστήνου νεκροῦ.  
ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεὶς πέλας  
ικέτης ἔφαλται πατρὸς, ὅς σ' ἐγείνατο.

1170

plication, e.g. δίκης ἀγών, *El.* 1441, λόγων ἀγών, *Eur. Phoen.* 930, μάχης ἀγών, id. *Andr.* 725.

τις.] The position of the enclitic before ἀγών may be accounted for on the ground that μεγάλης ἐριδος = πολυνεικίης. When τις precedes its substantive, some emphatic word has gone before to which it may be joined: e.g. *Dem. Phil.* p. 123, ἐστὶ τοῖνυν τις εὐθής: *Plato Phileb.* p. 43 A, οὐθ' ἡδονὴ οὐτ' ἂν τις λύπη.

1165 ἰδεῖν] = εὐρεῖν. *Od.* VIII. 443, αὐτὸς νῦν ἰδε πῶμα: *Theocr.* XV. 2, ὄρη δίφρον, Εὐνόα, αὐτῇ (a chair, Eunoe!): *Cic. ad Att.* V. 1, antecesserat *Statius ut prandium nobis videret.*

1166 βροτοῖς τὸν αἰμνηστον] = τὸν βροτοῖς αἰμνηστον. Cf. *O. T.* 139, ἐκείνον ὁ κτανών: *El.* 1486, θνήσκειν ὁ μελλών.

1167 τάφον εὐρώεντα.] 'His dark, dank tomb.' εὐρώεις, from εὐρός, mould (*situs, squalor*), is an Homeric epithet of the nether world,—a region where there is no play of sunlight or stir of life,—where all things moulder in a damp, lonely gloom. *Il.* XX. 65, οἰκία (Ἀΐδου)...σμερδαλέ, εὐρώεντα, τὰ τε στυγέουσι θεοὶ περ: *Od.* X. 512, εἰς Ἀΐδew δόμον εὐρώεντα: *Virg. Aen.* VI. 462, *loca senta situ*, the 'rough and mouldering wilderness' of the nether world. In the phrase εὐρώεις τάφος the thought is of Ajax rather as a dweller in the shades than as

a tenant of the tomb.—The grammarians who explained εὐρώεις by σκοτεινός probably confused it with ἡερείς,—unless their interpretation was a mere guess.

1168. Enter TECMESSA with EURYSACES at the side door on the spectators' right.—At v. 973 Tecmessa had returned to the tent to seek Eurysaces. Teucer on arriving had sent to fetch them, in order that they might be under the protection of the Salaminians (v. 985).

καὶ μὴν.] 'And lo!'—The phrase καὶ μὴν is regularly used in drawing attention to a new comer. In such cases μὴν, 'however,' retains just so much of its usual adversative force as is implied in starting a new topic. Cf. *El.* 78, καὶ μὴν...ἔδοξα...ὑποστενούσης ἔνδον αἰσθέσθαι,—'Now methought I heard.'

αὐτὸν καιρόν.] 'The fittest' moment. *Il.* XIII. 615, κόρυθος φάλον ἤλασεν ἱπποδασειῆς | ἀκρόν, ὑπὸ λόφον αὐτόν, 'struck the forepiece of the helmet just under the plume.' *Thuc.* II. 3, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, 'the moment of dawn.'

1170 περιστελοῦντε.] Cf. v. 922, συγκαθαρμόσαι, *note.*

1172 ἰκέτης.] As a suppliant to the Greeks,—in the name and under the protection of Ζεὺς Ἰκέσιος,—to permit the burial. While Eurysaces knelt in suppliant posture beside the body, and clung to it, it

θάκει δὲ προστρόπαιος ἐν χεραῖν ἔχων  
κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου,  
ικτήριον θησαυρόν. εἰ δέ τις στρατοῦ  
βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,  
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,

1175

could not without impiety be maltreated; for that would involve the forcible removal of the *ικέτης*. In the *Hecuba*, Odysseus, intent on carrying away Polyxena to her death, contrives that she shall not formally supplicate him, and thus avoids a sacrilege:—‘I see thee, Odysseus, hiding thy right hand under thy robe, and turning away thy face, *that I may not touch thy beard*: Be of good cheer, *thou hast escaped the god of my supplication*,’ (i.e. whose anger would have visited thy rejection of it.)—*θάρασει* πέφενγας τὸν ἐμὸν Ἰκέσιον Δία. (v. 345.)

ὅς σ' ἐγείνατο.] Cf. v. 1296: *El.* 261, τὰ μητρός, ἣ μ' ἐγείνατο, | ἔχθιστα συμβέβηκεν.

1173 θάκει...προστρόπαιος.] Cf. Aesch. *Eum.* 41, where Orestes is discovered at the altar in the Delphian sanctuary, ‘ἔδραν ἔχων προστρόπαιον,’—i.e. kneeling, and holding in his left hand ‘a tall bough of olive, piously crowned with an ample fillet of white wool.’ The λευκοστεφής, ἐρίσσεπτος ικετηρία was always held in the *left* hand: cf. Aesch. *Suppl.* 192: the right hand was raised in prayer. Here the offerings of hair replace the usual symbols of supplication.

1174 κόμας.] An offering, not to Zeus Ἰκέσιος, but to the dead man's spirit, which is thus invoked to assist in protecting the body, its recent home. Cf. *Il.* xxiii. 135, θριξὶ δὲ πάντα νέκυν καταείνυνον, ἃς ἐπέβαλλον | κειρόμενοι: *El.* 448, σὺ δὲ | τεμύσσα κρατὸς βοστρύχων ἄκρας φόβας, | κάμου ταλαίνης,...ὁδὸς αὐτῷ (‘to our father's spirit.’)

τρίτον.] Three being a lucky number, τρίτος is often added to note the completion of that num-

ber, as a happy omen: e.g. *O. C.* 7, αἱ πάθαι...χῶ χρόνος...καὶ τὸ γενναῖον τρίτον: Aesch. *Eum.* 728, Παλλάδος καὶ Δοξίου | ἔκατι, καὶ τοῦ πάντα κραίνοντος τρίτου | Σωτήρος. (Menander ironically, *Sent.* 231, θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν.)

1175 θησαυρόν.] ‘The symbol of the suppliant:’ θησαυρός, *insigne*, the distinctive attribute and badge of the suppliant,—that on which he relies to proclaim his quality. Cf. Eur. *Suppl.* 1010, πυρὰν, Διὸς θησαυρόν, ‘the bed of fire, mystery of Zeus.’

1176 ἀποσπάσειε.] For the optative cf. v. 521 *note*.

1177 ἄθαπτος ἐκπέσοι χθονός.] ‘perish out of the land, and find no grave.’—ἐκπέσοι—disappear by an abrupt and violent death; (ὥστε) ἄθαπτος (εἶναι): cf. v. 517. The phrase ἐκπίπτειν χθονὸς ἄθαπτος may have been suggested by the Athenian custom of denying to persons executed for treason a burial within the confines of Attica. Thus Phocion—executed for treason in 317 B.C.—ἐξέπεσεν χθονὸς ἄθαπτος: his body was carried out of Attica and burned in the Megarid (Plut. *Phoc.* c. 36). With this thought in his mind, Sophocles appears to have written words applicable only in a figurative sense to the case of a Greek fighting far from home in the Troad: in such a case, ἐκπίπτειν χθονός could mean only, ‘to pass abruptly (by a violent death) out of the land.’—There are two other versions:—(1) ‘Be driven vanquished out of the Troad, and (eventually) find no grave.’ But though ἄθαπτος be proleptic, we cannot suppose an *interval* between the occurrence denoted by ἐκπέσοι and the state denoted by ἄθαπτος.—



γένους ἅπαντος ῥίζαν ἐξημημένους,  
 αὐτως ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.  
 ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε  
 κινήσάτω τις, ἀλλὰ προσπεσὼν ἔχου.  
 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας  
 παρέστατ', ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω  
 τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἑᾶ.

1180

## ΧΟΡΟΣ

τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς

(2) 'Receive no burial, and be deprived of rest in the soil:' so that ἐκπεσεῖν χθονός = ἀμοιρος τῆς χθονός εἶναι. But a person can be said ἐκπίπτειν τινός only when he has once possessed it. Nor could χθονός stand for τάφου.

1178 γένους ἅπαντος.] Andoc. *de Myster.* p. 13. 22 (extract from a law)—καὶ ἐπεύχεσθαι εὐορκοῦντι μὲν εἶναι πολλὰ καὶ ἀγαθὰ, ἐπιορκοῦντι δ' ἐξώλη εἶναι αὐτὸν καὶ τὸ γένος.

ῥίζαν ἐξημημένους.] Accus. denoting the part affected, (or the form taken by the affection:) *c. g.* Her. VII. 69, Αἰθίοπες...παρδαλέας καὶ λεοντέας ἐναμμένοι: Xen. *Anab.* IV. 5. 12, ὑπὸ τοῦ ψύχους τοῦς δακτύλους τῶν ποδῶν ἀποσσεσηπότες: *ib.* V. 4. 32, ἐστιγμένοι ἀνθήμια. For ἐξημημένος cf. *Ant.* 601, κατ' αὐτὸν νιν φοιῶν θεῶν τῶν | νερτέρων ἀμᾶ κοπίς.

1179 ὅπως περ...τέμνω πλόκον.] Cf. *Il.* III. 299, (where a truce is solemnized with libations, σπονδαί—the penalty imprecated on a breach of the terms being that ὡδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος:) Theocr. II. 28, ὡς τοῦτον τὸν καρὸν (the wax effigy) ἐγὼ τάκω,—ὡς τάκοιτ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δάφνις: Liv. I. 24, *si prior defexit, tum tu ille Diespiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.*

1182 ἀντ' ἀνδρῶν.] Cf. v. 1020, δοῦλος ἀντ' ἐλευθέρου.

1183 ἔστε...μόλω.] Cf. v. 555,

ἔσ. .... μᾶθης, *note.*—Madvig *Synt.* § 127 R 2.

1184. *Exit TEUCER.*—End of the 3rd ἐπεισόδιον, which began at v. 719.

1185—1222. *στάσιμον τρίτον.* Cf. v. 596, *note.*—*Cho.* 'When are they to cease,—the weary years of toil before Troy? Accursed be he who first taught Greeks to war! Yes, that man made desolate the life of men; he it was who took from me the joy of garlands, the deep joy of the wine-cup, the sweet noise of flutes, the softness of nightly rest. So I lie uncared for, my hair dank with night-dews, whereby to remember dreary Troy. And once I had a champion in Ajax; but now he has become the victim of a dark fate. Oh to stand beneath Sunium's cliff, and waft a greeting to sacred Athens!'

1185—1191. Metres of the first strophe:—

Vv. 1185, 6. τῖς ἄρ᾽ νεᾶτος | ἐς πότε λήξει | πολυπλάγκτων ἐτέων | ἀριθμός: three choriambi (the first resolved): bacchius.

Vv. 1187, 8. τῶν ἀπαυστῶν || αἰὲν ἔμοι | δῶρυ' | σσοῖν || τῶν: trochaic pentapodia: choriambus: iambic penthemimer.

V. 1189. μόχθων αἰτῶν ἐπαγών: Glyconic verse of molossus and choriambus.

V. 1190. ἀνεῦρῶδ' ἢ τροῖαν: Glyconic verse of bacchius and choriambus.



τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοήτων

λόχθων ἄταν ἐπάγων

ὣν εὐρώδῃ Τροίαν,

δύστανον ὄνειδος Ἑλλάνων;

ἔφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον Ἄιδαν

1190

V. 1191. δῡσ|τᾱνὸν ὄν|ειδ|ὸς ἑλλᾱ-  
νῶν|: anacrusis: choriambus:  
epitritus.

1185 τίς ἀριθμός.] 'When, I wonder, will it be completed—at what period cease—this series of unquiet years?' The same question is asked in two different forms successively:—viz. (1) τίς νέατος ἀριθμός λήξει; 'What will be the final and concluding number?' What *number* of years is yet to run? (2) εἰς πότε ἀριθμός λήξει; 'at what period will the series end?' Cf. Eur. *Helen*. 1627, ποῖ σὸν πόδ' αἴρεις, δέσποτ',—εἰς ποῖον φόνον;—Others regard τίς πότε λήξει, not as two distinct questions, but as two questions fused into one; like Homer's τίς πόθεν εἰς ἀνδρῶν; *Il.* XXI. 150.

1186 πολυπλάγκτων.] Fraught with restless toil,—sallies against the Trojans, or forays in the neighbouring country.—Not (as others take it) 'oft returning,' 'oft-revolving,' years.

1187 τὰν ἄπαυστον.] For the article cf. *El.* 166, τὸν ἀνῆντον ὄτον ἔχουσα κακῶν: Plato *Aról.* p. 18 C, οὔτοι...ταύτην τὴν φήμην κατασκεδάσαντες οἱ δεινοὶ εἰσὶ μου κατήγοροι. In the last edition of Schneidewin ἄπαυστον is altered to the poetical form ἀπαύσταν (cf. ἀθανάτη, λογίμη, κ.τ.λ.), which corresponds more exactly with the antistrophe, κείνος ἀνὴρ, v. 1195, but is not necessary to the trochaic monometer (— | —).

δορυσσοήτων.] (1) δορυσσόης, formed as if from a verb δορυσσοῦω, is read by Dindorf in Eur. *Her.* 774, τῷδ' ἐπάγοντα δορυσσόητα | στρατὸν Ἄργόθεν, = (where the old reading δορύσσοντα violates the metre of the antistrophe, v. 781, ἀνεμῶντι δὲ γὰς ἐπ' ὀχθῶ).—(2) Lobeck, ἐορυσσόν-

των, reading ἔδειξ' ὄπλων for ἔδειξεν ὄπλων in v. 1195. (3) Nauck, in Schneid. 5th edit., conjectures δορυσσῶν, and in v. 1195 ὄπλων Ἑλλάσιν Ἄρη, omitting κοῖνον. For the phrase δορυσσόητες μόχθοι, cf. Eur. *El.* 444, ἀσπιστὰς μόχθους: Aesch. *Ag.* 394, κλόνους ἀσπίστορας: Theognis 987, (ἵπποι) αἶτε ἄνακτα φέρουσι δορυσσῶν ἐς πόνον ἀνδρῶν.

1190 ἄν' εὐρώδῃ Τροίαν.] 'The wide (plains of) Troy: εὐρώδης from εὐρύς, as τραχώδης (a var. lect. in Arist. *H.A.* v. 17.8), from τραχύς,—and βραχώδης (quoted by Lobeck) from βραχύς. The Scholiast derives it from εὐρώς: 'σκοτεινὴν καὶ εὐρώδῃ τοῖς Ἑλλήσιν' (cf. v. 1167, εὐρώεντα, *note*), i.e. 'a seat of gloomy, mouldering inactivity:' but this view hardly needs discussion.—There are several readings of this verse: (1) Lobeck, and Schneidewin (5th edit.) with the MSS., ἀνὰ τὰν | εὐρώδῃ | τρωϊαν: in v. 1197, ἰὼ πῶν|οῖ | πρὸ γῶ-  
νοῖ | πῶνῶν:—an amphibrach, ἰὼ-  
πῶν in v. 1197, answering to an anapaest, ἀνὰ τὰν in v. 1190, and the middle syllable of εὐρώδῃ answering to the two short syllables πρὸ γῶν.—(2) Ahrens, formerly followed by Schneidewin:—ἀν τὰν εὐρ | ὠδῆᾱ | τρωϊᾱν: in v. 1197, ἰὼ πῶν|οῖ | πρὸ γῶν|οῖ | πῶνῶν. Here the metre is inexact, ἀν τὰν εὐρ | answering to ἰὼ πῶν|. (3) Hermann's conjecture, ἀν | αἰᾱν | ἀῆρ|ὠδῆᾱ | τρωϊᾱν|: in v. 1197, ἰ|ὼ πῶν|οῖ | πρὸ γῶν|οῖ | πῶνῶν|. ἀερῶδης=Homer's ἡεροειδής, 'cloudy,' 'murky.' (4) Lobeck's conjecture, τὰνδ ἄν | εὐρῦδῇ | τρωϊαν|: in v. 1197, ὦ πῶν|οῖ | πρὸ γῶνοῖ | πῶνῶν. (εὐρυνεδής, 'spacious.')

1191 ὄνειδος Ἑλλάνων.] Accus. in apposition with the sentence: cf. v. 559, χαρμονήν, *note*.

1192 αἰθέρα δύναι μέγαν.] 'Had

κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὄπλων  
 "Ελλασι κοινὸν Ἀρη.  
 ἰὼ πόνοι πρόπονοι.  
 κεῖνος γὰρ ἔπερσεν ἀνθρώπους.  
 ἐκεῖνος οὔτε στεφάνων  
 οὔτε βαθειᾶν κυλίκων

passed into the wide air,'—had been snatched from earth into the clouds, —ἀναρπαστὸν γενέσθαι, ἀφανισθῆναι. —δύναι, had plunged into the *deeps* of the sky: cf. Eur. *Med.* 1296, δέϊ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κατῶ, | ἥ πιτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος, | εἰ μὴ τυράννων δώμασιν δώσει δίκην.

**πολύκοινον.]** 'Universal:' Aesch. *Theb.* 854, (the Acheron is crossed) πάνδοκον εἰς ἀφανῆ τε χέρσον: Soph. *El.* 137, οὔτοι τὸν γ' ἐξ Αἴδα | παγκοίνου λῆμνας πατέρ' ἀνστάσεις.

**1195 κεῖνος ἀνὴρ.]** Not Paris, but an indefinite person, the inventor of public wars. This appears from ἀνθρώπους, 'mankind,' in v. 1198. Cf. Hor. *Od.* 1. 3. 9, Illi *robur et aes triplex* | Circa *pectus erat, qui fragilem truci* | *Commisit pelago ratem* Primus.

**ἔδειξεν.]** Taught. Aesch. *P.* V. 464, ἄτερ γνώμης τὸ πᾶν | ἔπρασσον, ἔστε δὴ σφιν ἀντολὰς ἐγὼ | ἔδειξα.

**1196 κοινόν.]** Thuc. 1. 3, δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς.

**1197 πόνοι πρόπονοι.]** 'Toils beyond all toils:' πρόπονός, 'prominent among toils.' Cf. Aesch. *Pers.* 967, κακὰ πρόκακα, 'evils conspicuous among evils:' id. *Suppl.* 843, *Pers.* 970, ἅλαστα στυγνὰ πρόκακα. For προ, in compounds, meaning intensity, cf. πρόπας, πρόπαλαι.

**1199—1210.** Metres of the second strophe:—

V. 1199. ἐκεῖν|ὃς οὐ||τῇ στεφάνων|: iambic monometer: choriambus.

V. 1200. οὐτῇ βαθεῖ|ᾶν κυλίκων|:

choriambic dimeter.

V. 1201. νεῖμῃν ἐμοῖ | τερψῖν ὁμίλ|ειν|: the same, hypercatal.

V. 1202. οὐ|τῇ γλυκύν αὐλ|ῶν ὁτὸ βῶν|: the same, with anacrusis.

V. 1203. δῦσμῶρὸς οὐτ|ἐννύχϊαν| choriambic dimeter.

V. 1204. τερψῖν ἱ|αυεῖν|: dactylic dimeter.

V. 1205. ἔρωτῶνδ ἔρωτ|ῶν ἅπῃ-παῦσ|ἐν ὤμοι|: dochmiac (cf. note at v. 596 on metre of v. 607): choriambus: bacchius.

V. 1207. κείμ|αἰδ' ἄμέριμν|ὃς οὕτως|: anacrusis: choriambus: bacchius.

V. 1208. αἰ|εῖ πῦκιναις|δροσοῖς|: anacrusis: choriambus: iambus.

V. 1209. τέγγδμένος | κόμας|: choriambus: iambus.

V. 1210. λῦγρᾶς | μνηματᾶ | τροῖ-ᾶς|: dactylic trimeter.

**1199 στεφάνων.]** At Athenian dinner-parties, the chaplets,—usually of myrtle, μυρρίναι,—were distributed at dessert, just before the libation was made. Cf. Athenaeus XV. p. 685, ἡ δὲ τῶν στεφάνων καὶ μύρων πρότερον εἰσοδος εἰς τὰ συμπόσια ἡ γεῖτο τῆς δευτέρας τραπέζας. Ar. *Ach.* 1145, πίνειν στεφανωσαμένω.

**1200 βαθειᾶν.]** *Largarium.* Pind. O. XIII. 83, βαθὺς κλᾶρος, an 'ample' inheritance. Cf. v. 130.

**κυλίκων.]** The κύλιξ (*calix*) was a broad, shallow goblet with two handles. *Dict. of Antiqq.* See s. v. *Symposium*, for an engraving of a drinking-scene from an ancient vase: one of the guests holds a ρυτόν (drinking-horn),—another a φιδάλη (saucer),—and three are dangling empty κύλικες, suspended by one of the handles to the fore-finger.

νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,  
οὔτε γλυκὺν αὐλῶν ὄτοβον  
δύσμορος οὔτ' ἐννυχίαν  
τέρψιν ἰαύειν.

ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι. †

1205

κεῖμαι δ' ἀμέριμνος οὔτως,  
ἀεὶ πυκιναῖς δρόσοις

τεγγόμενος κόμας,

λυγρᾶς μνήματα Τροίας. †

1210

καὶ πρὶν μὲν ἐξ ἐννυχίου

δείματος ἦν μοι προβολὰ

καὶ βελέων θούριος Αἴας.

νῦν δ' οὗτος ἀνέιται στυγερῶ

1201 ὀμιλεῖν.] *i. e.* (ὥστε) ὀμιλεῖν (αὐτὴν ἐμοί),—not ἐμὲ αὐτῇ. Pind. *N. X.* 72, χαλεπὰ δ' ἔρις ἀνθρώποις ὀμιλεῖν κρεσσόνων, 'the animosity of their betters is a troublesome visitor for men.'—When the infinitive added like ὀμιλεῖν here is that of a verb which governs the *accusative* case, then the accusative governed by the *principal verb* may be taken either before or after the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους σῶζειν might mean either, 'he gave the city laws to preserve it,' or, 'laws for it to keep.' But when the epexegetical infinitive is that of a verb which governs the *genitive* or *dative*, then the accusative governed by the principal verb is usually the *accusative before* the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους ἐπιμελεῖσθαι, 'he gave the city laws to take care of it;' not, 'for it to take care of.'

1202 αὐλῶν ὄτοβον.] The music supplied at banquets by the αὐλη-  
τρίδες.

1206 ἀμέριμνος οὕτως.] 'All uncared for.' Plato *Phaedr.* p. 235 C, νῦν μὲν οὔτως οὐκ ἔχω εἰπεῖν, 'just at this moment;' id. *Gorg.* p. 464 B, τὴν δὲ ἐπὶ σώματι μίαν μὲν οὔτως ὀνομάσαι οὐκ ἔχω, 'I cannot quite describe it by any one name.'

1207 δρόσοις.] The δυσανλῖαι, or

comfortless bivouacs, are dwelt upon also in Aesch. *Ag.* 542 ff., εὖναι γὰρ ἦσαν δητῶν πρὸς τείχεσιν | ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώναι | δρόσοι κατεψάκαζον.

1210 μνήματα.] Accus. in opposition to the sentence: cf. v. 559, *note*.—Schneidewin compares Simonides *frag.* 101. 3 (Bergk, p. 902), Πέρσαις δὲ περὶ φρεσὶ πῆματα πάντα | ἦψαμεν, ἀργαλέης μνήματα ναυμαχίης.

1211 ἐξ.] Triclinius, καὶ πρὶν μὲν οὖν ἐννυχίου: Wolff, καὶ πρὶν μὲν αἰὲν νυχίου. With Dindorf's ἐξ, προβολὴ ἐκ δειματος is a rather harsh phrase for καταφυγὴ ἐκ δειματος.

ἐννυχίου δειματος.] Schol. τῆς νυκτερινῆς ἐφόδου τῶν πολεμίων. II. II. 23, εὐδεῖς, Ἀτρεὺς νιέ; ... οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα, | ὃ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηλε.

1214 ἀνέιται.] 'Has become the sacrifice of a malignant fate,'—has been devoted, given up, to a destiny which has worked its will with him. ἀνέιται, because animals dedicated to a god were allowed to range at large in pastures set apart for them; and were then said to be ἀνετά, ἀνειμένα. Her. II. 65, τῶν δὲ εὖκεν ἀνέιται τὰ ἱρὰ (θηρία) εἰ λέγοιμι, καταβαίην ἂν ἐς τὰ θεῖα πράγματα:



δαίμονι. τίς μοι, τίς ἔτ' οὖν  
 τέρψις ἐπέσται; ~~ἡμεῖς~~ <sup>ἡμεῖς</sup>  
 γενοίμαν ἵν' ὑλάεν ἔπεστι πόντου  
 πρόβλημ' ἀλίκλυστον, ἄκραν  
 ὑπὸ πλάκα Σουνίου,  
 τὰς ἱερὰς ὅπως  
 προσείποιμεν Ἀθήνας.

1215

1220

## ΤΕΤΚΡΟΣ

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην  
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον  
 δῆλος δέ μουστί σκαιὸν ἐκλύσων στόμα.

1225

Tac. *Germ.* x. (the sacred horses of the German tribes), *Publice aluntur iisdem nemoribus ac lucis, candidi, et nullo mortali opere contacti.*

1218 ἔπεστι.] ἔπεστι (πόντῳ) πόντου πρόβλημα, 'where a sea-cape juts upon the deep.'

1219 ἄκραν ὑπὸ πλάκα Σουνίου.] 'Level top:' lit., 'topmost level:' *so Phil.* 1430, Οἴτης πλάκα: Eur. *Bacch.* 307, πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα (of Parnassus).

Σουνίου.] Voyagers from the east could first descry from Sunium the spear-point and helmet-crest of Athene Promachus,—the bronze statue (upwards of 60 feet high) on the Acropolis: Paus. i. 28. Cf. *Od.* III. 278, Σούνιον ἱρόν... ἄκρον Ἀθηνέων, 'promontory of Attica.' There was a chapel at Sunium to Ἀθηνᾶ Σουνιάς, and also to Poseidon,—invoked here, as at Geraestus, the S. promontory of Euboea,—by voyagers: Ar. *Eq.* 560, Σουνιάρατε, ὦ Γεραίστιε παῖ Κρόνου.

1222 προσείποιμεν.] προσείπωμεν might have been expected; but the optative is used on account of the preceding optative γενοίμην. Cf. *Phil.* 324, θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, | ἵν' αἱ Μυκῆναι γνοίεν, κ.τ.λ.: Aesch. *Eum.* 288, ἔλθοι (may she come!) ... ὅπως γένοιτο τῶνδ' ἔμοι λυτήριος. — For the custom of

greeting the land to which one returns, cf. Aesch. *Ag.* 486 (the herald), ἰὼ πατρῶον οὔδας Ἀργείας χθονός... νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου φάος, κ.τ.λ.

1223—1420. This passage forms the ἐξοδος, = μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέρος, Arist. *Poet.* 12. 25.

1223. Teucer—who left the stage at v. 1184 to take steps for the burial of Ajax—now reenters, having hurried back on seeing Agamemnon advancing in angry haste to the spot where Eurysaces and Teucer were kneeling beside the body of Ajax.

καὶ μὴν.] Cf. v. 1168, *note.*

1224 ἡμῖν.] 'To our danger.'—ὀρμώμενος ἡμῖν could not stand for ὀρμώμενος πρὸς ἡμᾶς. The dative = 'for us,' i.e. 'for our embarrassment.' Cf. *El.* 271, ἴδω ... τὸν αὐτοέντην ἡμῖν ἐν κόιτῃ πατρὸς.

1225 μούστί.] μοῖ ἔστι: so οἱμοί = οἱ ἔμοι.

σκαῖόν.] 'Perverse,'—full of prejudice and narrow animosity. Cf. v. 1272.

ἐκλύσων στόμα.] Isocr. *Panath.* p. 252. 96, ἐπεὶ δὴ περ ἐπελήλυθέ μοι τὸ παρρησιάζεσθαι καὶ λέλυκα τὸ στόμα. Ovid *M.* III. 261, *tum linguam ad iurgia solvit.*



## ΑΓΑΜΕΜΝΩΝ

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι  
 τλήναι καθ' ἡμῶν ὧδ' ἀνοιμῶκτι χανεῖν;  
 σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,  
 ἢ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο  
 ὑψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόροις,  
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,  
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν

1230

1226 — 1315. *Enter AGAMEMNON.*—*Agam.* 'And is it thou of whom I hear this insolence—thou,—the son of the slavewoman,—who deniest that Ajax was subject to my rule? And who was Ajax? Because the arms of Achilles were awarded to Odysseus, we are ever to be assailed by Teucer's clamours, or stabbed by Teucer's slanders! This shall not be: learn to know thy place. Bring a free man to plead thy cause: I know not thy outlandish jargon.—*Teu.* O shame that such services as thine, Ajax, should be slighted thus! O reckless braggart, when the flames were wrapping our ships and when the Trojans were in our camp, who saved us then? When an opponent for Hector had to be found, who was it that confronted him in single fight? And at the side of Ajax stood I, the slave,—if the son of Telamon and Hesione may be called a slave by the son of the Phrygian stranger Pelops and a false Cretan woman.—Know that thou wilt touch this corpse at thy peril; better for me to die in such a cause than for the sake of thy brother's wife. Then look to thyself: if thou meddlest with me, thou wilt repent thy rashness.'

1226 τὰ δεινὰ ῥήματα.] 'These blustering words' (of which I have heard);—not like τὰ δεινὰ at v. 312.

1227 χανεῖν.] For χάλνειν ῥήματα, cf. v. 1096, ἀμαρτάνουσιν ἔπη, *note.*—χανεῖν: Lobeck compares Attius, *frag. Armorum Iudic.*, *Hem vereor plusquam fas est captivum hiscere.*

1228 σέ τοι, κ.τ.λ.] *Ant.* 442,

σὲ δὴ, σὲ τὴν νεύουσας ἐς πέδον κάραι: *El.* 1445, σέ τοι, σὲ κλίνω, ναί σέ, τὴν ἐν τῷ πάρος | χρόνῳ θρασείαν.

τὸν ἐκ τῆς αἰχμαλωτίδος.] Cf. vv. 1013, 1020, *notes.*

1230 ἐπ' ἄκρων.] Sc. ἐπ' ἄκρων δακτύλων. Libanius *Decl.* T. iv. p. 162, ἐπ' ἄκρων πορεύεσθαι: Philo *de Somn.* Lib. i. p. 60, ἀκροβατεῖν, 'to strut.' (Lobeck.)

1231 ὅτε] = ἐπειδή. *Ar. Nub.* 34, ἐξήλικας ἐμέγ' ἐκ τῶν ἐμῶν, | ὅτε καὶ δίκας ὤφληκα, κ.τ.λ. In this sense ὅτε is usually followed by the perfect: but also by the aorist in sense of perf., *El.* 38, *Ant.* 170.

οὐδὲν ὦν...τοῦ μηδέν.] 'When, being naught, (ill-born, cf. v. 1094,) thou hast stood up for him who is as nothing' (dead). Cf. v. 767, *note.* The phrase ὁ μηδέν (*El.* 1166) is used indifferently with ὁ οὐδέν (*Eur. Phoen.* 598); but, while the latter is a blunt, direct expression, ὁ μηδέν has always a bitter, derisive tone;—'he who is as nothing,' 'no better than a cipher.' For μηδέν εἶναι of the dead (or the doomed to death), cf. v. 1275: *El.* 1166: *Eur. Andr.* 1077, οὐδὲν εἰμ' ἀπωλόμην.

1232 κοῦτε στρατηγούς, κ.τ.λ.] This is an exaggeration. Teucer had not, in fact, denied the general headship of Agamemnon over the independent princes who joined the expedition. He had merely denied the claim of Menelaus to any authority over Ajax. 'Thou didst sail 'hither' (he said to Menelaus, v. 1105) 'under the command of others,' (*i. e.* of Agamemnon,)—'not (like him) as 'universal chief.' The statement of

ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμύσω,  
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.  
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;  
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφφονα;  
 ποῖ βάντος ἢ ποῦ στάντος οὔπερ οὐκ ἐγώ;  
 οὐκ ἄρ' Ἀχαιοὺς ἀνδρες εἰσὶ πλὴν ἔδε;

1235

Teucer that Ajax came out αὐτοῦ κρατῶν (v. 1099) was not inconsistent with recognition of Agamemnon as president of the expedition. Each of the Greek princes, while acknowledging a common head, was at the same time an independent chief.

1233 Ἀχαιῶν οὔτε σοῦ.] *i. e.* οὔτε Ἀχαιῶν οὔτε σοῦ. Aesch. *Ag.* 515, Πάρις γὰρ οὔτε συντελὴς πόλις|ἐξεύχεται, κ.τ.λ.: *Cho.* 286, δέχου|σθαι δ' οὔτε συλλύειν τῷδ'.—The ellipse of the first negative, when οὐδέ follows, is rarer in good writers. Ἀχαιῶν οὐδέ σοῦ would usually mean 'of the Greeks, and not of you.' See, however, Thuc. VIII. 99, αἱ Φοίνισσαι νῆες οὐδέ ὁ Τισσαφέρνης...ῆκον. In Lucian this use of οὐδέ is frequent, *c. g. Var. Hist.* I. 655, II. 682.—Cf. v. 244, δαίμων κούδεις ἀνδρῶν, *note*.

1234 αὐτὸς ἄρχων.] Teucer had only said, αὐτοῦ κρατῶν (v. 1099). Cf. v. 1232, *note*.

1235 δούλων.] For the term δούλος applied to Teucer, cf. v. 1020, *note*. For the plural cf. v. 734, *note*.

1236 πολὺν κέκραγας, κ.τ.λ.] 'What (not *τινος*, *whoso*) was the man 'about whom thou art so loud and 'insolent?'—κέκραγας 'hast set up a 'cry,' 'art loud:' so, with present sense, βέβρυχα, κέκλαγχα, λέλακα, μέμηκα, μέμυκα.—ἀνδρός, 'concerning,' (a sort of partitive genitive, Madvig *Synt.* § 53:) cf. *Phil.* 339, ἀναξίον μὲν φωτὸς ἐξερήσομαι, 'I will 'ask (not *from*, but) *about* him:' *El.* 317, τοῦ κασιγνήτου τί φῆς...; *Od.* XI. 174, εἰπὲ δέ μοι πατρός τε καὶ υἱέος ὃν κατέλειπον.

1237 ποῖ βάντος οὔπερ οὐκ ἐγώ;] 'Whither went he, or where stood, 'that I did not?' 'In what service 'did Ajax take part,—at what post of

'danger was he found,—from which 'I was absent?' Agamemnon assumes that his own original claim to supremacy could be invalidated only by proved superiority on the part of Ajax. 'The presumption is that 'I am commander-in-chief. It rests 'with you to shew that my preeminence has been forfeited by marked 'inferiority to Ajax. Can you point 'to any instance in which he eclipsed 'me?' When, at v. 1281, Agamemnon is accused of having denied that Ajax had ever stood on the same battle-field with him, Teucer is misrepresenting Agamemnon just as Agamemnon (v. 1234) misrepresented Teucer.—Hermann:—'where did he go,' &c. 'where it was not 'I that went?' *i. e.* 'where did he 'go, and not rather I?' *i. e.* 'He 'shared in no service of danger; I, 'in all.' Hermann lays stress on v. 1281: but see above.

ποῖ βάντος.] Lobeck and Schneidewin, ποῦ βάντος. But cf. Porson *ad Eur. Hec.* 1062, πᾶ σῶ, πᾶ κάμψω, πᾶ βῶ:—'Haec verba iunxit etiam Sophocles, *Ai.* 1237, ποῦ βάντος ἢ ποῦ σταντος; ubi ποῖ βάντος recte habere videtur Brunckii codex, licet ceteri et Schol. ad 1273 ποῦ dent...Ποῦ enim quietem notat; ποῖ motum; πᾶ in utramvis partem sumitur.'—ποῦ for ποῖ is common in late Greek: but where it is found in this sense in good writers, it is often probably due to the fault of copyists: see Liddell and Scott *s. v.* *που*, where is quoted a remark by the grammarian Phrynichus:—ποῦ ἄπει; ἀμάρτημα.

βάντος.....στάντος.] *Phil.* 833, ποῦ στάσει, ποῖ δὲ βάσει; *Eur. Alc.* 863, ποῖ βῶ, πᾶ σῶ;

1238 ἀνδρες.] Emphatic: cf. v. 77.

πικρούς ἔοιγμεν τῶν Ἀχιλλείων ὄπλων +  
 ἀγῶνας Ἀργείοισι κηρύξαι τότε,  
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,  
 κούκ ἀρκέσει πόθ' ὑμῖν οὐδ' ἡσσημένοις  
 εἴκειν ἂ τοῖς πολλοῖσιν ἤρεσκειν κριταῖς,  
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που  
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.  
 ἐκ τῶνδε μέντοι τῶν τρόπων οἷκ' ἂν ποτε  
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,  
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν  
 καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.

1240

1245

1239 πικρούς.] 'To our cost.'  
 Cf. Eur. *Bacch.* 357 (ὅπως) θάνη,  
 πικρὰν βάκχευσιν ἐν Θήβαις ἰδῶν:  
 I. A. 1375, ὃ δυστάλαιν' ἐγὼ, πικρὰν,  
 πικρὰν ἰδοῦσα δυσελέναν.

ἔοιγμεν.] By syncope for ἐόικα-  
 μεν. So κέκραγμεν for κεκράγαμεν:  
 ἐπέπιθμεν (II. II. 341) plpf. for ἐπε-  
 πίθειμεν, of ἐπιπείθομαι.

1240 τότε.] Cf. v. 650, *note*.

1241 πανταχοῦ.] 'Come what  
 will,'—'in any case:' *i. e.* if any  
 one, save the candidate in whom  
 Teucer is interested, wins. Cf. *Ant.*  
 634, πανταχῇ δρώντες, 'act how we  
 may:' Aesch. *Eum.* 447, πράξας...  
 πανταχῇ, 'fare I as I may.'

φανούμεθα.] 'Be made out' base:  
 cf. v. 1020, *note*.

1243 εἴκειν.] 'To acquiesce in...'  
 In poetry εἴκειν takes an accus. of the  
 concession made: *e. g.* *Phil.* 465,  
 θεὸς | πλοῦν ἡμῖν εἴκη. But here, in  
 εἴκειν (ἐκείνα) ἃ ἤρεσκειν, εἴκειν τὰ δό-  
 ξαντα τοῖς κριταῖς, the accus. is ra-  
 ther a species of cognate accus.,—  
 'to yield in accordance with what  
 the judges have decided:' cf. *O. C.*  
 172, ἐκόντας ἃ δεῖ. Schneidewin  
 understands the *dative* ἐκείνοις after  
 εἴκειν, comparing v. 1050: but this  
 seems too harsh.

1244 κακοῖς βαλεῖτε.] Cf. v. 501,  
 ἰάπτων, *note*.

1245 σὺν δόλῳ κεντήσετ'.] 'Prick  
 me by stealth,' with whispered slan-  
 ders: opposed to κακοῖς βάλλειν, open

reviling: 'pelt me with abuse, or  
 'stab me in the dark.' There is also  
 an allusion to the nocturnal on-  
 slaught of Ajax: cf. v. 47, νύκτωρ  
 ἐφ' ὑμᾶς δόλιος ὁρμάται μόνος.

σὺν δόλῳ.] With the help of, by  
 means of, fraud: cf. *Phil.* 842, κομ-  
 πτεῖν...ἀτελῇ σὺν ψεύδεσιν: *ib.* 1334,  
 πρὶν ἂν...τὰ πέργαμα | ξὺν τοῖσδε τό-  
 ξοις ξὺν θ' ἐμοὶ πέρσας φανῇς.

οἱ λελειμμένοι.] 'The losers of  
 the race,'—left behind and distanced.  
 Cf. v. 543, *note*.

1247 κατάστασις.] Here, the  
 firm establishing, as opposed to the  
 initial νομοθεσία.

1248 τοὺς...νικῶντας.] Not νικῆ-  
 σαντας. The pres. of νικάω, often  
 used as a perf., serves here to em-  
 phasize the *tenure* of victor's place by  
 him who has won it, and who cannot  
 justly be dispossessed. Cf. *Pind. O.*  
 IX. 167, νικῶν ἐπестεφάνωσε βωμόν.  
 So *El.* 342, τῆς τικτούσης, *parentis*  
*tuae*, for τῆς τεκούσης.—For the plur.,  
 cf. v. 734, *note*.

1249 τοὺς ὀπισθεν, κ.τ.λ.] The  
 strategus Agamemnon borrows a  
 metaphor from the disposition of  
 an army. Can good order be  
 maintained, if rear and van are  
 to be constantly changing places?  
 Cf. *Her.* VIII. 89 (describing the  
 confusion in the Persian fleet at  
 Salamis), οἱ ὀπισθε τεταγμένοι ἐς  
 τὸ πρόσθε τῇσι νηυσὶ παρῖναι πειρώ-  
 μενοι.



ἄλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς  
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,  
ἄλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.  
μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὅμως  
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.

καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον  
ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῇσει τινά  
ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,  
θαρσῶν ὑβρίζεις κάξελευθεροστομεῖς.  
οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἰ φύσιν  
ἄλλον τιν' ἄξεις ἀνδρα δεῦρ' ἐλεύθερον,  
ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

1255

1260

1250 εἰρκτέον.] Cf. v. 1140, *note*.  
πλατεῖς...εὐρύνωτοι.] 'Burly'...  
'broad-shouldered.' πλατύς,—sug-  
gesting especially breadth of chest,  
—is used here in a general sense,—  
'broad and big.' In the *Iliad* Ajax  
is πελώριος (II. 229),—ἔξοχος Ἄρ-  
γείων κεφαλὴν ἥδ' εὐρέας ὤμους (ib.  
227).

1251 ἀσφαλέστατοι.] Cf. vv.  
758 ff.

1252 οἱ φρονούντες εὖ.] For the  
position of εὖ, cf. Aesch. *Eum.* 87,  
σθένος δὲ ποιεῖν-εὖ φερέγγυον τὸ σόν.  
—This sentiment soon receives an  
illustration by the success of Odys-  
seus in gaining the good-will of both  
parties, and in adding a moral tri-  
umph to his victory in the prize-  
contest. Cf. v. 124, *note*.

1253 σμικρᾶς.] As compared with  
the 'large ribs' on which it falls:  
cf. *Ant.* 477, σμικρῷ χαλινῷ δ' οἶδα  
τοὺς θυμουμένους | ἵππους καταρτυ-  
θέντας.

1254 ὀρθὸς εἰς ὁδὸν πορεύεται.]  
'Travels (is brought) straight into  
the road,'—upon any attempt to turn  
aside into tempting pastures.—ὀρθός,  
moving forward in a straight line.  
Cf. Eur. *Helen.* 1555, ταύρειος δὲ  
ποῦς | οὐκ ἤθελ' ὀρθὸς σανίδα προσ-  
βῆναι κάτω, 'would not go forward  
(into the ship) over the plank.'

1255 φάρμακον.] 'Corrective,' sc.

τὴν μάστιγα.—Pindar calls a warm  
cloak ψυχρᾶν...εὐδιανὸν φάρμακον  
αὐρᾶν (*O.* IX. 146): cf. Eur. *frag.*  
59. 2, λόγος ἐσθλός...φάρμακον φόβου.

1256 τινά.] Ironical. Cf. *Phil.*  
1130, ὦ τόξον, ἦπου ἐλευνὸν ὀρᾶς, φρέ-  
νας εἰ τινας ἔχεις.

1257 ἀνδρὸς οὐκέτ' ὄντος.] Gen.  
absolute.—For σκιᾶς, cf. *El.* 1159,  
where Electra speaks of the relics  
of Orestes as σποδὸν τε καὶ σκιὰν  
ἀνωφελῇ. Eur. *Meleag. frag.* 15. 2,  
πᾶς ἀνὴρ γῇ καὶ σκιᾷ. Hor. *Od.*  
IV. 7. 16, *pulvis et umbra sumus*.

1259 ὅς] = οἷος, sc. δοῦλος (v. 1235).  
Plato *Euthyd.* p. 283 D, βούλεσθε  
αὐτὸν γενέσθαι σοφὸν, ἀμαθὴ δὲ μὴ  
εἶναι; οὐκοῦν ὃς μὲν οὐκ ἔστι, βού-  
λεσθε αὐτὸν γενέσθαι, ὃς δ' ἔστι νῦν,  
μηκέτι εἶναι.

1260 ἄλλον τιν'...ἐλεύθερον.] i.e.  
ἄλλον τινά ὃς ἐλεύθερός ἐστιν. Cf.  
*Od.* VI. 84, ἅμα τῇγε καὶ ἀμφίπολοι  
κίον ἄλλα, 'with their mistress went  
her handmaids beside.'

1261 ὅστις πρὸς ἡμᾶς, κ. τ. λ.]  
Agamemnon affects to treat Teucer  
as a slave (cf. v. 1020, *note*),—dis-  
qualified by his condition for giving  
evidence in person on the matter in  
dispute. The testimony of a slave  
was not admitted in the Athenian  
courts of law, unless given under  
torture (βάσανος). Cf. Ter. *Phorm.*  
II. 1. 62 (the play is a *palliata* and



σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·  
τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἔπαίω.

## ΧΟΡΟΣ

εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν  
τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

1265

## ΤΕΤΚΡΟΣ

φεῦ τοῦ θανόντος ὡς ταχεῖά τις βροτοῦ  
χάρις διαρρεῖ καὶ προδοῦς' ἀλίσκεται,  
εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

the scene is laid at Athens): *Servom hominem causam orare leges non sinunt, Neque testimonii dictio est.*

1262 σοῦ...μάθοιμι.] *μανθάνω* σε, 'I perceive you:' *μανθάνω* σου, 'I understand you.' Plato *Phileb.* p. 51 C, *εὐθύ τι λέγω, φησὶν ὁ λόγος... εἰ μου μανθάνεις*: id. *Gorg.* p. 463 D, *ἄρ' οὖν ἂν μάθοις ἀποκριαμένον*; 'will you understand my answer?'—Cf. *Gorg.* p. 517 C, *ἀγνοοῦντες ἄλλήλων, ὅ τι λέγομεν*: *Αρσ.* p. 27 A, *ἄρα γνώσεται Σωκράτης... ἐμοῦ χαριεντιζομένου*;

1263 βάρβαρον.] Since his mother, Hesione, was of Troy. At Athens, according to a law passed on the proposal of Pericles, the son of a citizen by a foreign woman was himself *ξένος*, and did not enjoy the franchise. (Plut. *Per.* c. 37.) In v. 1291 ff. Teucer retorts the taunt.

1266 ὡς ταχεῖά τις] = *ὡς ταχέως πως*, 'in what quick sort.' The use of the adjective for the adverb is frequent, e.g. *Phil.* 808 (*νόσος*)..... *ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται*. The peculiarity here is the addition to it of *τις* in the sense of *πως*: for, though ὁ ἀνὴρ ταχύς *ἐρχεται* is an ordinary phrase, it would be difficult to find anything like ὁ ἀνὴρ ταχύς *τις* *ἐρχεται*. Nor can the words ὡς ταχεῖά τις χάρις *διαρρεῖ* be resolved into ὡς ταχεῖά τις χάρις *ἐστίν*, ἢ *διαρρεῖ* (like οἷα Χρυσόθεμις *ζῶει*, for οἷα Χρ. *ἐστίν*, ἢ *ζῶει*, *El.* 159); since ταχεῖα could not by itself stand for βραχεῖα

or ἐξίτηλος, 'fugitive.'—Schneidewin compares *Ant.* 951, ἀμοιριδία *τις δύναισις* δεινὰ, —a passage in no way like this, but meaning simply, ἀμοιριδία (*δύναισις*) δεινὰ *τις δύναισις* ἐστίν.

1267 προδοῦς' ἀλίσκεται.] 'Stands approved a traitor' to the dead. Falseness to the dead would properly be predicated of the persons who forget him: here it is poetically predicated of the *gratitude which fades out of their minds*.

1268 εἰ...οὐδέ.] When *εἰ* is equivalent to *ὅτι*, and introduces, not an hypothesis, but a fact, it is followed by οὐ: e.g. *Dem. Olynth.* I. p. 15. 23, *εἰτ' οὐκ αἰσχροὶν...εἰ τὸ μὲν Ἀργεῖον πλῆθος οὐκ ἐφοβήθη, ὑμεῖς δὲ φοβηθήσεσθε*; *Madvig Sint.* 202 a B. —Cf. v. 1131, *note*.

οὐδ' ἐπὶ σμικρῶν λόγων.] 'Not even in slight respects,' 'on slight accounts';—'not only does he ignore the great and signal instances (vv. 1273, 1283) in which Ajax was the preserver of the Greeks, but refuses to give him credit for even moderate merits.' For λόγων, cf. Plato *Rep.* p. 366 B, *κατὰ τίνα οὖν ἐτι λόγον δικαιοσύνην ἂν πρὸς μεγίστης ἀδικίας αἰροίμεθ' ἂν*;—'on what ground—in what respect?'—Schneidewin renders:—'remembers him 'not even with paltry words,' 'with the cheap requital of words:' comparing, for σμικρῶν, *O. C.* 443, *ἔπους μικροῦ χάριν | φυγας σφιν..... ἡλώμην*, 'they let me go into banishment for (want of) one little word

Αἶας, ἔτ' ἴσχει μνηστίν, οὐ σὺ πολλάκις  
τὴν σὴν προτείνωμι προῦκαμες ψυχὴν δόρει·  
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.  
ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,  
οὐ μνημονεύεις οὐκέτ' οὐδέν, ἡνίκα  
ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,  
ἦδη τὸ μηδὲν ὄντας ἐν τροπῇ δορός,  
ἐρρύσατ' ἐλθὼν μῶνος, ἀμφὶ μὲν νεῶν

1270

1275

(spoken in my favour):'—and for ἐπί, *O. C.* 746, ἐπὶ προσπῶλον μῖαs χωρεῖν. But though σμικρὸν ἔπος, in the sing., might mean 'a little (*i. e.* easily-spoken) word,' the mere use of the *plural* would mar the fitness of the phrase. Σμικροὶ λόγοι, 'a series of little words,' would be an almost comic parody of σμικρὸν ἔπος.

1269 Αἶας.] Cf. v. 89, *note*.

οὐ.] Depending on προῦκαμες = ὑπερέκαμες. So προκινδυνεύειν, προμάχεσθαι τινος.

1270 δόρει.] Depending on προτείνωμι. For the form cf. v. 515, *note*.—In *Il.* IX. 322 Achilles says, 'I no longer hold myself bound, as formerly,' αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμέω.

1271 ἐρριμμένα.] 'Flung aside.' Cf. Aesch. *Eum.* 206, Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, 'is dishonoured and spurned.'

1273 μνημονεύεις οὐδέν... ἡνίκα.] οὐδέν adverbial: ἡνίκα, 'when,' instead of ὅτι or ὥς. Thuc. II. 21, μεμνημένοι καὶ Πλειστοδᾶνακτα, ... ὅτε ἐσβαλὼν ... ἀνεχώρησε πάλιν: Eur. *Tr.* 70, οἷδ' ἡνίκ' Αἶας εἶλκε Κασάνδραν βίᾳ.

1274 ἐρκέων ..... ἐγκεκλημένους.] 'Shut within your lines:'—the genitive depending on the notion of ἐνδον contained in ἐγκεκλημένους. Cf. Eur. *Phoen.* 451, τόνδ' εἰσεδέξω τειχέων = εἰς τειχέων ἐδέξω.—ἐρκέων, the rampart, surrounded by a fosse, which protected the Greek ships drawn up on the beach: *Il.* XII. 4, τείχος ὑπερθεν | εὐρὺν, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον | ἥλασαν.—The 11th book of the *Iliad* (vv.

283 ff.) relates the success of the Trojans in driving the Greeks within their entrenchments. In the 12th book (the 'Τειχομαχία'), the Trojans attack the rampart, and the Greeks defend it from within. In the 13th book (v. 87) the Trojans at length effect an entrance: but on Hector being wounded, retreat (xiv. 506). A second irruption of the Trojans,—in repelling which Patroclus was the prominent Greek hero,—is related in the 15th and 16th books (xv. 342—xvi. 644).

1275 τὸ μηδὲν ὄντας.] Cf. vv. 767, 1231, *notes*.

ἐν τροπῇ δορός.] 'On that day of rout:' (not with ἐρρύσατο, 'turning back, rallying your forces'). Cf. v. 963, *note*.

1276 ἐλθὼν.] *i. e.* coming forward, —coming into the van of fight. On the day when the Greeks were discomfited and driven within their lines, Ajax was among the last to retreat, but yielded at length to a panic inspired in him by Zeus (*Il.* XI. 543). Both the 'great' and the 'lesser' Ajax were active in encouraging the Greeks to defend the wall (*Il.* XII. 265); and when, at last, the Trojans came pouring over it (ὑπερκατέβησαν ὀμίλῳ, *Il.* XIII. 87), and the defenders had retreated to their ships, it was Ajax who, with his namesake, was inspired by Poseidon to retrieve the fortunes of the day (*Il.* XIV. 410). The turning-point of the struggle was the wounding of Hector by Ajax (*Il.* XIV. 410); —soon afterwards the Trojans retreated (*ib.* 506).

ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις  
 πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη  
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ;  
 τίς ταῦτ' ἀπείρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,  
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;

1280

μοῦνος.] *μοῦνος* for *μόνος* occurs twelve times in dialogue in the extant plays of Sophocles, and once besides in *frag.* 426. Aeschylus has *μοῦνωψ* in *senarii* (*P. V.* 823): *auct.* *Rhes.* 31 *μοῦναρχοι* (in lyrics).—For other Ionic forms in tragic *senarii* cf. v. 894, *note*.

ἀμφὶ μὲν νεῶν, κ. τ. λ.] Sophocles here blends two episodes of the *Iliad*. Homer speaks of two occasions on which the Trojans stormed the Greek rampart. On the first occasion, of which Ajax was the hero (*Il.* XI. 283—XIV. 506), the ships were *not* fired, though the contest raged close to them (XIV. 65), and Agamemnon thought of launching them and flying. On the second occasion (*Il.* XV. 342—XVI. 644), the ships were fired: but Patroclus, and not Ajax, was the prominent hero in the rally of the Greeks. It was Patroclus who *ἐκ νηῶν ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ* (*Il.* XVI. 293).

1277 ἄκροισιν.] The torches thrown into the ships had not only kindled the lower timbers, but had sent flames up to the rowers' seats,—called *ἀκροῖς*, 'topmost,' with respect to the planks lining the bottom and the sides of the vessel. An anachronism would be involved in rendering *ἀκροῖς ἐδωλίοις* 'the topmost row of seats,'—(i. e. the benches of the *θρανῖται* as opposed to those of the *ζυγῖται* and *θαλαμῖται*): for the Homeric ships have only one bank of oars. The introduction of biremes (*διήρεις, δίκροτα*) is ascribed by Pliny to the people of Erythrae in Ionia (*H. N.* VII. 57). Triremes, according to Thucydides (I. 13) were first built by the Corinthians.

ναυτικοῖς ἐδωλίοις.] The expression *νεῶν ναυτικὰ ἐδῶλια*—'the seats of the sailors in the ships'—is not tautological. *Ναυτικά* goes closely with *ἐδῶλια*, defining the *kind* of seat,—viz., a rowing bench. In Homer the seats of the rowers are *κλῆιδες*,—or *ζυγά* (*transtra*). The latter is the usual word in prose.

1278 ναυτικὰ σκάφη.] 'The 'hulls of the ships,'—the 'vessels' themselves, as opposed to their furniture of benches, &c. Not only had the ships been fired by torches thrown from a distance, but Hector with his Trojans was rushing on to board them.

1279 πηδῶντος ἄρδην.] Cf. *Il.* XIII. 53, where Poseidon, in the guise of Calchas, tells Ajax and his namesake that the Trojans '*μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ*,' and adds:—*ἦ ῥ' ὄγ' ὁ λυσσώδης, φλογὶ ἐλκελος, ἠγεμονεύει* | *Ἑκτωρ*.—In the *Iliad*, Hector twice passes beyond the Greek rampart. On the first occasion (*Il.* XIII. 53) he mounts it by storm, when its defenders have been driven in. On the second occasion (*Il.* XV. 351—366) Apollo went before,—choked up the fosse, and made a breach in the rampart,—so that Hector could drive through. In writing *πηδῶντος* Sophocles evidently had in view the first of these two Homeric incidents.

1281 ἐν οὐδαμοῦ ..... συμβῆναι ποδί;] 'Who nowhere, thou sayest, 'so much as stood up beside thee';—who failed,—not only *βοηθῆσαι χερί*, but even *συμβῆναι ποδί*, to appear in his place on the field of danger. Thus Hermann; *quem nusquam adstitisse tibi dicis*. Cf. Eur. *Helen.* 1006, ἡ Κύπρις δέ μοι | ἴλεως μὲν εἶη, συμ-



ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα;  
 χῶτ' αὖθις αὐτὸς Ἐκτορος μόνος μόνου,  
 λαχὼν τε κακέλευστος, ἦλθ' ἐναντίος,  
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς,

1285

βέβηκε δ' οὐδαμού, 'hath never  
 'come nigh me.'—Teucer here mis-  
 represents Agamemnon, who said  
 merely that he had been wherever  
 Ajax had been: (v. 1237, *note*).—  
 Brunck understands *συμβῆναι τοῖς*  
*πολεμοῖς, nusquam hosti contulisse*  
*pedem*: and so Lobeck, Wunder,  
 Schneidewin (who compares *con-*  
*gredi*). In Polyb. xi. 24. 6, *συμβε-*  
*βηκέναι* seem to mean 'having joined  
 'battle:' but there, as Lobeck re-  
 marks, the true reading is *συμβεβλη-*  
*κέναι*.

1282 ἄρα.] Cf. v. 277, *note*.

ἄρ' ὑμῖν ..... ἔνδικα;] 'Will you  
 'deny that he did his duty *there*?'  
 'Did he do *these* things rightly (even)  
 'in *your* opinion?' There is an em-  
 phasis on ὑμῖν as well as on ταῦτα:  
 'even enemies can scarcely quarrel  
 'with his conduct here.' For the da-  
 tive ὑμῖν, *vestro iudicio*, cf. v. 1358:  
 Eur. *Hec.* 309, ἡμῖν δ' Ἀχιλλεύς  
 ἄξιός τιμῆς λαχεῖν: Ar. *Pax* 1186,  
 θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες,  
 'in the sight of gods and men.'

1283 χῶτ'.] *i. e.* καὶ οὐκ ἔνδικα  
 ἔδρασεν, ὅτε, κ.τ.λ....; The ὅτε can  
 scarcely be referred back to οὐ μνη-  
 μονεύεις; in v. 1273.—For the com-  
 bat between Hector and Ajax, see  
 II. vii. 53—328. Hector having  
 challenged a Greek champion to  
 single fight (v. 73), nine chiefs of-  
 fered themselves (v. 161); at Nes-  
 tor's instance lots were cast; and the  
 lot fell to Ajax (v. 182). Hector  
 and Ajax fought till nightfall, when  
 they were parted by heralds from  
 either camp—exchanged gifts in to-  
 ken of goodwill—and were received  
 back with honour by the respective  
 armies (vv. 306—322).

αὐτὸς.....μόνος μόνου.] 'When  
 'alone (αὐτός) he met Hector in single  
 'fight.' Αὐτός, *solus*, is reinforced by  
 μόνος, because Teucer wishes to em-

phasize the fact that in this achieve-  
 ment no Greek but Ajax had any  
 share. Agamemnon had asked,  
 'what has Ajax done, that I did not  
 'do?' (v. 1237). This is an answer.—  
 For αὐτὸς μόνος, cf. *Od.* xiv. 450,  
 αἶτον...ὃν ῥα συμβῶτης | αὐτὸς κτή-  
 σατο οἶος. Empedocles v. 328, αὐ-  
 τὸ μόνον πεισθέντες ὅτ' προσέκυρσαν  
 ἕκαστος: for αὐτός, Ar. *Ach.* 504,  
 αὐτοὶ γὰρ ἐσμεν ('we are by our-  
 selves')...κοῦπω ξένοι πάρεσιν.

1285 οὐ δραπέτην τὸν κλῆρον.]  
 'For the lot he cast in was no *shirk-*  
 '*ing* lot, no lump of crumbling glebe.'  
 The usual κλῆρος was a stone or a  
 potsherd, which its owner marked  
 so that he might know it again: II.  
 vii. 175, κλῆρον ἐσημήναντο ἕκαστος.  
 If for this a lump of damp earth  
 were substituted by fraud, it would  
 crumble to pieces when the helmet  
 was shaken, and its owner would  
 run no risk of being chosen for a ser-  
 vice of danger by his lot coming out  
 first. After the Dorian conquest of  
 Peloponnesus (said the legend), it was  
 arranged that the Heraclid chiefs,—  
 Témenus, Cresphontes, and of Aris-  
 todemus (represented by his heirs)—  
 should divide the territory by lot.  
 He whose lot came out first was  
 to have Argos; the second, Sparta;  
 the third, Messenia. Cresphontes  
 wished to get Messenia. He there-  
 fore cast into the urn a lump of  
 clay instead of a stone, and through  
 this fraud was drawn third. (Apol-  
 lodorus *Biblioth.* ii. 8.) According  
 to Pausanias (iv. 3) the lot which  
 crumbled in the urn was that of  
 the sons of Aristodemus. Plautus  
 seems to follow the latter version,  
*Cas.* ii. 2. 46:—*utinam tua quidem*  
*ista, sicut Herculeis praedicant quon-*  
*dam prognatis, in sortiundo sors*  
*delicuerit.*—Ch. *tu ut liquescas ipse!*



ὑγρᾶς ἀρουρας βῶλον, ἀλλ' ὅς εὐλόφου  
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;  
 ὅδ' ἦν ὁ πρᾶσσων ταῦτα, σὺν δ' ἐγὼ παρῶν,  
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.  
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;  
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὅς προῦφν πατῆρ  
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;  
 Ἀτρεά δ', ὅς αὖ σ' ἔσπειρε δυσσεβέστατον,  
 προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;

1290

1286 ἀλλ' ὅς εὐλόφου, κ.τ.λ.] *Il.* VII. 182, ἐκ δ' ἔθορεν κλῆρος κυνῆης δν ἄρ' ἤθελον αὐτοί, | Αἴαντος.

1287 ἄλμα κουφιεῖν] = κοῦφον ἄλμα ἀλείσθαι: (*Eur. El.* 861, οὐράμιον | ἤδημα κουφίζουσα.) Cf. *O. T.* 193, δράμμηνα νωτίσαι = δράμμημα δραμεῖν νωτίσαντα: *Bion idyll.* 15. 1, μέλος λιγαίνειν = λιγὸν μέλος ἄδειν.

1288 σὺν δ' ἐγώ] Cf. v. 959, *note.* Teucer often appears in the *Iliad* as the companion of his half-brother: cf. *Il.* VII. 266:—'Ninth came Teucer, drawing his back-bent bow; and he took his place under the shield of Ajax son of Telamon. Then Ajax would a little lift his shield: and when the hero Teucer, having glanced around, had shot his arrow and struck some one in the throng of battle, that man fell upon the spot and gave up his life; but Teucer retreating, as a child to his mother, would seek shelter with Ajax; and Ajax would cover him with his bright shield.'

1289 ὁ δοῦλος.] Cf. v. 1020, *note.*

1290 καὶ θροεῖς:] 'With what face *can'st* thou utter the words?' Cf. *O. T.* ποῖον ἄνδρα καὶ λέγεις; *Trach.* 314, τί δ' αὖ με καὶ κρινούς; *Aesch. Ag.* 269, ποῖον χρόνον δὲ καὶ πεπόρθηται πόλις; 'at what time was the city captured?' *Eur. Hipp.* 1171, πῶς καὶ διώλετ', εἰπέ.—For θροεῖς, cf. v. 67, *note.*

1291 οὐκ οἶσθα, κ.τ.λ.] οὐκ οἶσθα ἀρχαῖον Πέλοπα, ὅς σοῦ πατρὸς πατῆρ προῦφν, ὄντα βάρβαρον,—Φρύγα;—

Agamemnon had taunted Teucer with being the son of a captive, Hesione. Teucer retorts that (1) Pelops, the grandfather of Agamemnon, was a barbarian: (2) Atreus, the father of Agamemnon, an impious murderer: (3) Aerope, the wife of Atreus, an adulteress.

1292 ἀρχαῖον Πέλοπα.] 'Pelops of 'old.' The epithet ἀρχαῖον emphasizes the fact that a barbarian,—a Phrygian,—was *founder* of the Atrid dynasty,—the highest source to which they could trace back their lineage;—in contrast with those great houses of Greece which claimed a direct descent from a hero or a god,—as the Aeacidæ (v. 387) from Zeus himself.

Φρύγα.] Pelops, king of the Maeonians, a Phrygian tribe, was said to have been driven from his capital on Mt. Sipylus, S. of the Hermus in Lydia, by Ilus, king of Troy (*Paus. II.* 22). He migrated to Pisa in Elis; and his son Atreus afterwards became king of Mycenæ. The term 'Phrygian' included several cognate peoples beyond the limits of Phrygia proper,—*e.g.* the Trojans, the Mysians, the Maeonians of Lydia, the Mygdonians of Bithynia, the Dolionians of Cyzicus. Cf. v. 1054, *note.*

1293 δυσσεβέστατον.] It seems better to take δυσσεβέστατον with σέ than with Ἀτρεά or with δεῖπνον. The simple emphasis of 1294 would be weakened rather than pointed by an epithet.

1294 ἀδελφῷ.] Θυέστη. Cf. *Aesch.*

αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ  
 λαβὼν ἐπακτὸν ἄνδρ' ὁ φιλύσας πατὴρ  
 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.  
 τοιοῦτος ὦν τοιῶδ' ὄνειδίσεις σποράν;  
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,  
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν  
 ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

1295

1300

Ag. 1569, 'Ατρεὺς προθύμως μάλλον  
 ἢ φίλως πατρὶ | τῷ 'μῶ, κρεουργὸν  
 ἡμᾶρ εὐθύμως ἄγειν | δοκῶν, παρέσχε  
 δαῖτα παιδείων κρεῶν. Hor. A. P.  
 91, *coena Thyestae*.

1295 Κρήσσης.] Aerope, daughter  
 of Catreus, king of Crete, and grand-  
 daughter of Minos. The term 'Cre-  
 tan' is in itself a reproach. Cf. Epi-  
 menides (? circ. 600 B.C.), *ap.* St  
 Paul, Ep. to Titus i. 12, Κρήτες ἀεὶ  
 ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.  
 The popularity of the Cretans prob-  
 ably had not been increased by their  
 failure to aid the national cause on  
 the eve of the Persian invasion  
 (Her. VII. 169 ff.).

1296 ἐπακτὸν ἄνδρα.] 'A para-  
 mour: 'a lover imported (ἐπακτὸν)  
 'into the bed of her lawful husband.'  
 Cf. Eur. *Ion* 592, πατρός τ' ἐπακτοῦ  
 καὐτὸς ὦν νοθαγενής, 'the son of a  
 'false father (of an adulterer), and  
 himself a bastard.' According to  
 the legend followed by Euripides in  
 his *Κρήσσαι*, Catreus, father of Ae-  
 rope, on detecting her guilty love  
 for a slave, consigned her to Nau-  
 plius, king of Euboea, to be drowned.  
 But Nauplius spared her life, and  
 she afterwards married Atreus. Ac-  
 cording to another version of the  
 story, followed by Sophocles in his  
*Atreus* (Schol. ad Eur. *Or.* 802),  
 it was Atreus who caught his wife  
 in adultery with his brother Thy-  
 estes: cf. Ovid *Trist.* II. 391, *Si  
 non Aeropen frater sceleratus amasset*.  
 The words ὁ φιλύσας πατὴρ here must  
 mean *Aerope's* father Catreus, and  
 are therefore decisive for the former  
 version of the legend. But Schneide-  
 win appears wrong in saying that

ἐπακτὸν ἄνδρα = ξένον, 'a foreigner,'  
 and could not apply to Thyestes.  
 ἐπακτὸν = simply 'adventitious,'—  
 'brought in as a paramour,' in con-  
 trast with the lawful husband.

1297 ἐφῆκεν... διαφθοράν.] 'Con-  
 signed her as a prey to the dumb  
 'fishes.' ἐφῆκε, since he gave her to  
 Nauplius, charging him to drown  
 her. This charge was not, in fact,  
 executed: but ἐφῆκε implies only  
 that it was given.

ἑλλοῖς.] ἑλλός, a rare form for the  
 epic ἑλλοψ: Hes. *Scut.* 212, ἑλλο-  
 πας ἰχθύς. The etymology is un-  
 known. Some derive it from ἑλλε-  
 σθαι (*quasi* ἑλλοψ) in the sense of  
 εἰργεσθαι, 'debarred from utterance.'  
 (Buttm. *Lexil.* p. 265, *note*). Cf.  
 Aesch. *Pers.* 579, σκύλλονται πρὸς  
 ἀναύδων, ἐή, | παίδων τὰς ἀμάντων,  
 'voiceless children of the stainless,'  
 dumb fishes of the sea.

διαφθοράν.] 'A prey.' Eur. *H.F.*  
 458, ἔτεκεν μὲν ὑμᾶς, πολεμοῖς δ'  
 ἐθρεψάμην | ὕβρισμα κἀπείχαρμα καὶ  
 διαφθοράν.

1299 ἐκ πατρὸς μὲν.] The second  
 clause, ἐκ δὲ μητρός, which ought  
 properly to have followed, is lost in  
 the change of construction,—ὅστις  
 ἐμὴν ἴσχει μητέρα.

1301 ἴσχει ξύνευνον.] 'Won my  
 'mother for his bride: 'ἴσχει, historic  
 present; not, 'has to wife.'

φύσει.] 'By birth.' Cf. *El.* 1125,  
 ἀλλ' ἣ φίλων τις, ἣ πρὸς αἵματος  
 φύσιν, 'or a relation (πρὸς αἵματος)  
 'by birth.'

1302 Λαομέδοντος.] For the geni-  
 tive cf. v. 172, Διὸς Ἀρτεμῖς, *note*.—  
 Apollo and Poseidon having been  
 defrauded by Laomedon of their

βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν  
δῶρημ' ἐκείνῳ ὅσῳκεν Ἀλκμήνης γόνος.

ἄρ' ὥδ' ἄριστος ἐξ ἀριστεῖν δυοῖν

βλαστῶν ὧν αἰσχύνοιμι τοὺς πρὸς αἵματος,

1305

οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους

ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;

εὖ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,

βαλεῖτε χημᾶς τρεῖς ὁμοῦ συγκειμένους.

ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ

1310

θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ

wages for building the walls of Troy, the seagod sent a dragon into the Trojan territory. Hesione, daughter of Laomedon, was doomed to be sacrificed to the monster, when Heracles slew it, and saved her. Cheated of his promised reward—the horses given to Tros by Zeus—Heracles levied war against Troy, sacked the city, and gave Hesione to Telamon. (*Il.* v. 638: *Pind.* *I.* v. 41 ff.)

**ἔκκριτον**] = *ἐξαίρετον*, *exsors*—something *reserved*,—when the rest of the booty is apportioned by lot, —as a gift of honour for a specially distinguished person. Cf. *Aesch. Eum.* 378, τῶν αἰχμαλώτων χρημάτων ἄσχεως μέγα, | ἐξαίρετον δώρημα. Λόχεως τόκοις (*i.e.* Sigeum, *specially assigned* to the Athenians after the conquest of the Troad). *Virg. Aen.* VIII. 551, *Dantur equi Teucris... Ducunt exsortem (equum) Aeneae.*

1304 **ἄριστος ἐξ ἀριστεῖν δυοῖν.**] 'Born to the nobleness of two noble 'parents'—the heir of their nobleness, though not of their nobility. The Homeric term *ἄριστεύς* involves the notions both of *valour* and of *good birth*. But *ἄριστος* could scarcely include the notion of *εὐγενέστατος*, although the positive *ἀγαθός* sometimes stands for *εὐγενής*, *e.g.* *Pind. O.* VII. 166, πατέρων ἐξ ἀγαθῶν. Teucer predicates both nobility and nobleness of his parents: but conscious that technically he

is *νόθος*, he is content to claim for himself τὸ *γενναῖον* rather than τὸ *εὐγενές*.

**δυοῖν.**] Whereas only *one* of Agamemnon's parents could be called in any just sense 'noble.' Aerope, a princess by birth, was by her acts base.

1305 **τοὺς πρὸς αἵματος.**] 'My 'kinsman' Ajax: (for the plural, cf. v. 734, *note*). Agamemnon had tauntingly desired Teucer to find a *freeborn* advocate to plead the cause of Ajax (v. 1260). 'It can be no 'dishonour to Ajax,' Teucer replies, 'that his cause should be pleaded 'by the son of Telamon and Hesione.' For the phrase *οἱ πρὸς αἵματος*, 'those appertaining to, connected 'with, one's blood,' cf. *El.* 1125, ἡ φίλων τις ἢ πρὸς αἵματος, 'a friend or a blood-relation.'

1307 **ὠθεῖς ἀθάπτους.**] 'Seekest 'to repulse from burial:' ἀθάπτους *proleptic*: v. 517, *note*.

**λέγων.**] ὅτι ὠθεῖς.

1308 **που]**= *ποι*: v. 1237, *note*.

1309 **τρεῖς ὁμοῦ συγκειμένους.**] 'Ye will cast forth along with him 'our three corpses also:' *i.e.* 'While 'I have life, I will never permit you 'to lay hands on the corpse: while 'Tecmessa and Eurysaces live, they 'will never cease to cling to it.' The mother and child were still kneeling as suppliants beside the body: cf. v. 1171 ff. *Συγκειμένους* is explained by *ἐπεὶ καλὸν μοι... θανεῖν*, κ.τ.λ.

1311 **προδήλως.]** 'In the sight of



γυναικὸς, ἣ τοῦ σοῦγ' ὁμαίμονος λέγω;  
 πρὸς ταῦθ' ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.  
 ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ  
 καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

1315

## ΧΟΡΟΣ

ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,  
 εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει.

'all men:' 'publicly.' His death would be a public protest against the cruel insult put upon his kinsman. Whereas, if he fell in battle, his loss would be scarce heeded among the multitude of victims slain in the cause of a worthless woman.

1312 τοῦ σοῦγ'.] 'Or rather (γε) 'thy brother's (wife), I mean.' τοῦ σοῦγ' is Hermann's conjecture for the τοῦ σοῦ θ' of the MSS. He suggests that when Γ had been corrupted into Τ, Τ was altered into Θ before the aspirate. Brunck defends τοῦ σοῦ θ', taking τε as = *etiam*: but this will not stand in Attic. Dindorf conjectures τοῦ σοῦ ξυναιμόνος. Martin (*ap.* Donaldson *Greek Theatre*, p. 292), σοῦ τοῦδ'—inferring from vv. 1116, 1319, that Menelaus is *present* as a κῶφον πρόσωπον: but see v. 1319, *note* on Ἀτρειδῶν.

1313 τοῦμόν.] 'My interest:' cf. v. 124.

1315 ἐν ἐμοί.] 'To play the bully with me:' lit. 'upon me.' Cf. v. 43, *note*.

1315—1375. *Enter ODYSSEUS by the side door on the spectators' left, as from the camp.*—*Chō.* 'King Odysseus, thou hast come in season, if thou wilt but mediate.—*Od.* And what is it, friends? Afar I heard the voices of the Atreidae loud over this brave man's corpse.—*Ag.* King Odysseus, this man would bury Ajax in my despite.—*Od.* May a friend speak the truth without a breach of friendship? For the love of the gods, cast not forth this man unburied! Hate not so fiercely as to

tread Justice under foot. He was my foe too: but never will I conceal this,—that of all the Greeks at Troy, Ajax was second only to Achilles. Therefore with no fairness canst thou slight him. 'Tis not the dead man, it is the laws of heaven that thou wouldest wrong.—*Ag.* Thou the champion of Ajax? thou eager to grace a dead enemy?—*Od.* I hated him when it was the time to hate: in the dead man's worth I now forget his enmity.—*Ag.* And thou biddest me bury this corpse?—*Od.* Surely: I myself will some day need a grave.—*Ag.* Thine, then, not mine, shall the deed be called. To thee I would grant a larger boon; but Ajax in death as in life is to me most hateful.' (*Exit AGAMEMNON*, v. 1373.)—There are now (v. 1315) three actors on the stage at once,—Teucer, Agamemnon, Odysseus: but Teucer is mute till Agamemnon departs (v. 1373). Similarly in vv. 91—117 Odysseus is mute while Ajax is present. It seems probable that when the *Ajax* was composed the tritagonist was a recent innovation, admitted only under this restriction.

1316 καιρὸν ... ἐληλυθώς.] Cf. v. 34, *note*.

1317 ξυνάψων ... συλλύσων.] 'If 'not to embroil, but to mediate, thou 'art here:' 'to help, not in tightening, but in loosing, the knot.' ἀπτεω, 'to tie, fasten,' ἄμμα, a knot: συνάπτειν, here 'to help in tying,' opposed to συλλύσων. But συνάπτειν usually = 'to join together (σύν)': cf. *Eur. Suppl.* 479, ἐλπίς βροτοῖς κά-



## ΟΔΥΣΣΕΥΣ

τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην  
βοήν 'Ατρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

## ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,  
ἄναξ 'Οδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

1320

## ΟΔΥΣΣΕΥΣ

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω  
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

κιστον, ἡ πολλὰς πόλεις | ξυνῆψε,  
'brings into collision,'—a use of the  
word which must not be confused  
with that in the text.—Cf. *Ant.* 39  
(Ismene to Antigone), τί δὲ... λύουσ'  
ἀν ἡ 'φάπτουσα προσθείμην πλέον,  
'(if Creon's command is absolute),  
'what can I vantage thee by seeking  
'to loose or tighten it?' Can I make  
it either less or more stringent?

1318 ἄνδρες.] The courteous form  
of address, ἄνδρες—the honourable  
patronymic, 'Ατρειδῶν—the design-  
nation of Ajax as ἀλκιμος—pro-  
claim at the outset that Odysseus  
has come as a mediator.

1319 'Ατρειδῶν.] The voice of  
Menelaus, raised in angry alterca-  
tion, had first met the ear of Odys-  
seus. After an interval (=vv. 1160  
—1226) his attention had again been  
attracted by the angry tones of Aga-  
memnon. This time his curiosity  
was roused, and he came to see  
what was the matter.—The con-  
jecture σοῦ τοῦδ' in v. 1312 assumes  
that Menelaus was now present.  
But, if he was present, at any rate  
he was silent: the words βοήν 'Ατρε-  
ιδῶν therefore prove nothing. It is  
true that at v. 1116 Teucer bids  
Menelaus to go and bring Agamem-  
non: but it cannot be assumed on  
such slender evidence that Mene-  
laus did in fact return. At a time

when a third actor was tolerated  
only as a mute person (v. 1315, *note*),  
it is improbable that a fourth actor  
would have been tolerated at all.

1320 κλύοντές ἐσμεν.] Cf. v. 588,  
προδοὺς γέννη, *note*.

1321 ἄναξ 'Οδυσσεύ.] The cour-  
tesy of Odysseus to the disputants  
made his mediatory purpose clear:  
the courtesy of Agamemnon to Odys-  
seus makes it hopeful.

1322 συγγνώμην ἔχω..... συμβα-  
λεῖν.] The infinitive depends on  
συγγνώμην ἔχω as=παρίημι, συγχω-  
ρῶ. Cf. *Her.* III. 53, συνεγνώσκετο  
ἐωῦτ' οὐκέτι εἶναι δυνατὸς τὰ πρήγ-  
ματα ἐπορᾶν.—The phrase συγγνώ-  
μην ἔχειν occurs also in another  
sense, 'to admit of excuse:' *Thuc.*  
III. 44, ἦν τε... ἀποφῆνω πάντ' ἀδι-  
κόοντας αὐτοῦς' ... ἦν τε καὶ ἔχοντές τι  
συγγνώμης εἶεν.

1323 φλαῦρα.] Lobeck shews by  
quotation that φλαῦρος was preferred  
to φαῦλος in such phrases as φλαῦρόν  
τι εἰπεῖν περί τινος, φλαῦρος ἀκούειν.

συμβαλεῖν ἔπη κακά.] 'To join  
'wordy war:' *conviciorum quasi pug-  
nam committere.* *Eur. I. A.* 830, αἰ-  
σχρὸν δέ μοι γυναῖκί συμβάλλειν λό-  
γους: *Med.* 522, ὅταν φίλοι φίλοις  
συμβάλωσ' ἔρω. Cf. *id. Heracl.* 458,  
τοῖς σοφοῖς... ἐχθραν συνάπτειν (but  
λόγους συνάπτειν in a friendly sense,  
*id. Suppl.* 566).

## ΑΓΑΜΕΜΝΩΝ

ἤκουσεν αἰσχροῖα δρῶν γὰρ ἦν τοιαῦτά με.

## ΟΔΥΣΣΕΥΣ

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;

1325

## ΑΓΑΜΕΜΝΩΝ

οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς  
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψει ἐμοῦ.

## ΟΔΥΣΣΕΥΣ

ἔξεστιν οὖν εἰπόντι τὰληθῆ φιλῶ  
σοὶ μηδὲν ἦσσον ἢ πάρος ξυνηρετμεῖν;

1324 δρῶν...τοιαῦτά με.] 'He was 'doing the like to me,'—i. e. abusing me.—ποιεῖν, δρᾶν, like *facere*, are often used to avoid repeating a verb of more special sense: cf. v. 1155, Dem. *de Cor.* p. 242. 28, ἐρώτησον αὐτοῦς· μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. Here ἤκουσεν αἰσχροῖα = ἐγὼ αἰσχροῖα ἔλεξα αὐτόν· ἦν γὰρ δρῶν τοιαῦτα (i. e. αἰσχροῖα λέγων) ἐμέ.

1325 τί γάρ.....βλάβην ἔχειν;] 'What then hath he done to thee so 'grievous that (ὥστε καὶ) thou art 'injured?' βλάβην ἔχω = βέβλαμμαι: Aesch. *Eum.* 766, ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν, 'so that 'Orestes for doing this should take 'no harm.' This seems better than to render:—(1) 'What thing hath 'he done to thee so bad that it is 'fraught with injury?'—Eur. *Ion* 1350, ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην; (2) 'What hath he done so 'bad that he deserves to suffer for it?'

1326 οὐ φησιν...ἑάσειν...ἀλλὰ θάψει.] Her. VII. 104, οὐκ-έων φεύγειν (= κελεύων μὴ φεύγειν) ἀλλ' ἐπικρατέειν: Soph. *El.* 71, μή μ' ἀτιμον ἀποστείλῃτε (= μή με μὴ-δέξῃσθε) ἀλλ' ἀρχέπλουτον (sc. δέξῃσθε).

1329 ξυνηρετμεῖν.] Cf. Aesch. *Theb.*

272, ἀντηρέτας ἐχθροῖσι, 'opponents 'for their foes:' ὑπηρετεῖν, 'to row 'obediently,' to 'render service.' Eur. *I. T.* 599, ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφορὰς, | οὗτος δὲ συμπλεῖ: Soph. *Ant.* 541, ξύμπλουν ἐμαντὴν τοῦ πάθους ποιουμένη. In Aesch. *Ag.* 814 the good accord between Odysseus and Agamemnon is described by the latter in a different metaphor:—μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἐπλεῖ, | ξευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος, 'when once 'in harness, worked pleasantly at my 'side.'—*Form.* Dindorf keeps the vulgate ξυνηρετμεῖν. Lobeck (whom Schneidewin follows) ξυνηρετεῖν. He observes:—'Ξυνηρετμεῖν is nowhere 'found, except that Dindorf has 'stored it from two MSS. in the 'verses of Euripides *ar.* Athen. x. 'p. 473 D,—in which place ἐξυπηρετεῖν (preferred by Matthiae *ad Frag.* 'p. 101) seems more suitable. Nor 'is there any other instance of a verb 'derived from the adjective, though 'of these there is good store,—ἐπήρετμος, εὐήρετμος, ἰσήρετμος, φιλήρετμος, λευκήρετμος,—some of them 'capable by their meanings of originating verbs. Ξυνηρετμεῖν is no 'more Greek than ὑπηρετμεῖν.'

## ΑΓΑΜΕΜΝΩΝ

εἴπ'. ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ  
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

1330

## ΟΔΥΣΣΕΥΣ

ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν  
μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν  
μηδ' ἡ βία σε μηδαμῶς νικησάτω

τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.

1335

καὶ μοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὕπλων,

ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

οὐτὰν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν

ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι

1340

Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλεύς.

1330 εἶην οὐκ ἂν εὖ φρονῶν.] Sc.  
εἰ μὴ ἀκούσαιμι. Cf. *O. T.* 318, ταῦ-  
τα γὰρ καλῶς ἐγὼ | εἰδὼς διώλεσ'.  
οὐ γὰρ ἂν δεῦρ' ἰκόμην,—sc. εἰ μὴ  
διώλεσα. *Thuc.* I. 68, ὁρᾶτε... ἐπι-  
βουλεύοντας αὐτούς..... οὐ γὰρ ἂν  
ποτε Κέρκυραν τε ὑπολαβόντες εἶχον  
καὶ Ποτίδαιαν ἐπολιόρκουν,—sc. εἰ  
μὴ ἐπεβούλευον.

1331 φίλον.....μέγιστον.] Aga-  
memnon, to whom Ajax was 'most  
hateful' (v. 1373), recognises his  
'greatest friend' in Odysseus—in  
the same man whom the champion  
of Ajax addresses as 'ἄριστε' (v.  
1381). Thus οἱ φρονούντες εὖ κρα-  
τοῦσι πανταχοῦ (v. 1252);—good  
sense, φρόνησις, gains every voice,  
while mere ἀνδρεία, the arrogance of  
physical force, only makes enemies.  
Cf. v. 124, *note*.

1333 βαλεῖν] = προβαλεῖν: cf. v.  
1309.

1334 ἡ βία.] 'Thy vehemence,'  
the stress of thy passion. Cf. *Pind.*  
*O.* IX. 115, Πατρόκλου βία τ' ἂν νόον,  
'his violent mind.' But in *El.* 256,  
ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με  
δρᾶν = ἡ ἀνάγκη, 'the force of cir-  
cumstances.'

1336 ποτέ.] For Odysseus, the  
death of Ajax, although so recent,  
makes a gulf between the present  
and the past.

ἔχθιστος.] 'My worst foe:' 'most  
'hostile to me and most hated by  
'me,'—the active and passive senses  
being combined. By rendering the  
word *infensissimus*, Schneidewin  
unduly excludes the passive sense.  
Cf. v. 1134 (Menelaus speaking of  
Ajax), μισοῦντ' ἐμίσει.

1338 ἔμπας.] (καίπερ) ὄντα τοιόν-  
δε, ἔμπας (= ὅμως) οὐκ ἂν ἀτιμάσαι-  
μι: cf. v. 122.

1339 οὐτὰν.] Elmsley's emenda-  
tion. (1) A majority of the MSS.  
have οὐκ ἂν, as in *Aesch. Theb.* 557,  
θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγὼ  
(Mr Paley, ἂν). In both places Din-  
dorf defends ἂν. (2) Hermann, οὐκ  
ἂν γ'. (3) Brunn, οὐκ ἂν. (4)  
Schneidewin, οὐκ ἂν. (5) Bothe,  
οὐκ ἀντατιμάσαιμ' ἂν.—For the  
double ἂν cf. v. 537, *note*: v. 155.

1340 ἐν' ἄνδρ' ἄριστον.] *Eur. Her.*  
8, πόνων | πλείστων μετέσχον εἰς ἀ-  
νήρ: *Virg. Aen.* II. 426, *Rhipheus*,  
*iustissimus unus Qui fuit in Teucris*.

1341 πλὴν Ἀχιλλεύς.] *Il.* II. 768,

ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι  
οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους  
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,  
βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῆς.

1345

## ΑΓΑΜΕΜΝΩΝ

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

## ΟΔΥΣΣΕΥΣ

ἔγωγ'· ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

## ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

## ΟΔΥΣΣΕΥΣ

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

## ΑΓΑΜΕΜΝΩΝ

τόν τοι τύραννον εὖσεβεῖν οὐ ῥάδιον.

1350

μέγ' ἄριστος ἔην Τελαμώνιος Αἴας |  
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ  
(Ἀχιλεὺς) πολὺ φέρτατος ἦεν. Al-  
caeus (*frag.* 48) calls Ajax ἄριστον  
πέδ' Ἀχιλλέα, —Pindar (*N.* VII. 27)  
κράτιστον Ἀχιλῆος ἄτερ. Hor. *Sat.*  
II. 3. 193, *Aiax heros ab Achille se-*  
*cundus.*

1343 τοὺς θεῶν νόμους.] Cf. v.  
1129, *note*.—For the omission of the  
article before θεῶν, cf. v. 118, τὴν  
θεῶν ἰσχύν, *note*: v. 664.

1344 εἰ θάνοι.] For the optative,  
cf. v. 521, εἰ τι πάθαι, *note*.

1345 τὸν ἐσθλόν.] Agreeing with  
ἄνδρα. The qualifying epithet gains  
in emphasis by its postponement.  
Schneidewin makes τὸν ἐσθλόν the  
subject: ὁ ἐσθλὸς οὐ βλάπτει ἄνδρα  
θανόντα. But Odysseus is arguing  
that, whatever may be the practice  
in ordinary cases, a *generous* foe  
should be respected after death. Cf.  
vv. 1319, 1355, 1357.

1346 ταῦτα.] For the accus., cf.  
ἀμαρτάνουσιν...ἔπη, v. 1096, *note*.

1347 ἔγωγ'.] Cf. v. 104.

1348 προσεμβῆναι.] 'Then  
'shouldst thou not do more, and  
'trample upon him dead?' προσ-  
εμβῆναι, trample upon him *in addi-*  
*tion to overthrowing him.* Cf. *El.*  
455, καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας  
χερὸς | ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆ-  
ναι ποδί.

1349 Ἀτρεΐδῃ.] Propitiatory, as  
in v. 1319.

κέρδεσιν τοῖς μὴ καλοῖς.] Odys-  
seus—himself κέρδεα εἰδώς (*Il.* XXIII.  
709)—reminds Agamemnon that οὐκ  
ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν  
(*Ant.* 312). Cf. *ib.* 326, τὰ δευλὰ  
κέρδη πημονὰς ἐργάζεται.

1350 τὸν τοι τύραννον.] It is not  
easy, Agamemnon says, for a mon-  
arch to maintain order, and at the  
same time to avoid a breach of spe-  
cial duties towards the gods. In the  
interests of good government the  
king is bound to make an example  
of lawless offenders. If the trans-  
gressor has been placed by death be-  
yond the reach of actual punishment,  
it must be symbolized by indignities.



ΟΔΤΣΣΕΤΣ

ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ

κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔΤΣΣΕΤΣ

παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ

μέμνησ' ὁποῖω φωτὶ τὴν χάριν δίδως.

ΟΔΤΣΣΕΤΣ

ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

1355

ΑΓΑΜΕΜΝΩΝ

· ἴ ποτε ποιήσεις; ἐχθρὸν ὦδ' αἰδεῖ νέκυν;

ΟΔΤΣΣΕΤΣ

νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρας πολὺ.

inflicted upon his corpse. (See Creon's speech, in which he reasons thus, *Ant.* 182—210, and *ib.* v. 677, οὕτως ἀμυντ' ἐστὶ τοῖς κοσμουμένοις.) On the other hand εὐσέβεια towards Hades and Persephone demands the burial of the dead: cf. v. 1129, *note*. —Stage-epigrams upon the evils of the *tyrannys* were always popular at Athens, where the tyranny of the Peisistratidae had left bitter memories. Thus Aesch. *P. V.* 232, *ἔνεστι γὰρ πως τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοισι μὴ πεποιθέναι*. Soph. *Ant.* 506, *ἡ γὰρ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ, | κάξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται*.

1352 κλύειν, κ.τ.λ.] Cf. v. 668, *note*.

1353 κρατεῖς τοι, κ.τ.λ.] 'Know that it is a victory to be overcome by friends.' To be overruled by those who are identified with one in sympathy and interest is no defeat at all; their cause is one's own. In Aesch. *Theb.* 713, the phrase *νικῇ κακῇ* is explained to mean, 'a victory consisting in defeat,'—a wise deference

to the judgment of friends. Cf. v. 484, *δὸς ἀνδράσιν φίλοις | γνώμης κρατῆσαι*.—For the genitive after *νικᾶσθαι*, as implying *inferiority* and therefore *comparison*, cf. Eur. *Med.* 315, *σιγησόμεσθα, κρείσσωνων νικώμενοι* (= *ἡσσονες ὄντες*): so *ἡττᾶσθαι*, *ἐλαττοῦσθαι*, *κρατεῖσθαι*, *μειοῦσθαι*, *ὕστερεῖν*.

1356 ἐχθρόν.] Menelaus had maintained the impropriety of granting burial to *πολέμιοι* (v. 1132),—a view partly sanctioned by the religious sentiment of Greece. The rancour of Agamemnon declares itself in a plainer and more repulsive form. He openly advocates the maintenance towards the dead of *private* enmity.

1357 νικᾷ γάρ, κ.τ.λ.] 'Yes: with me his worth far outweighs his enmity.' Properly—*ἡ ἀρετὴ νικᾷ με μᾶλλον ἢ ἡ ἐχθρα*. But since *νικᾷ* involves the notion of comparison, it is followed by a genitive, as if we had—*ἡ ἀρετὴ παρ' ἐμοὶ πολὺ κρείσσων ἐστὶ τῆς ἐχθρας*.

## ΑΓΑΜΕΜΝΩΝ

τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτοῖς.

## ΟΔΥΣΣΕΥΣ

ἢ κάρτα πολλοὶ νῦν φίλοι καὺθις πικροί.

## ΑΓΑΜΕΜΝΩΝ

τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους;

1360

## ΟΔΥΣΣΕΥΣ

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

## ΑΓΑΜΕΜΝΩΝ

ἡμᾶς σὺ δειλούς τῇδε θῆμέρα φανείς.

## ΟΔΥΣΣΕΥΣ

ἄνδρας μὲν οὖν Ἑλληνσι πᾶσιν ἐνδίκους.

1358 τοιοῖδε, κ.τ.λ.] 'Nay, men of thy sort the world calls unstable.' ἔμπληκτοι· ἄστατοι καὶ εὐμετάβολοι. Thuc. II. 82, τὸ ἐμπλήκτως ὀξύ, 'impulsive vehemence,'—opposed to true ἀνδρεία. Aeschin. *de Fals. Legat.* p. 50. 10, ὠνείδισας δέ μοι καὶ πολιτείας ἐμπληξίαν ('inconstancy,') εἰ πεπρεσβευκὼς πρὸς Φίλιππον πρότερον παρεκάλουν ἐπ' ἐκείνον τοὺς Ἕλληνας.—βροτοῖς, 'in the sight of men:' for the dative cf. v. 1282, ὑμῖν, *note*.—Schneidewin, βροτῶν: and this is preferred by Lobeck, though he reads βροτοῖς with the MSS. Cf. Eur. *I. A.* 922, λελογισμένοι γὰρ οἱ τοιοῖδ' εἰσὶν βροτῶν. But no instance is produced of such a pleonasm as οἱ τοιοῖδε φῶτες βροτῶν. Or if taken with the predicate ἔμπληκτοι, φῶτες is weak.

1359 νῦν.....καὺθις.] 'Now... and anon.' νῦν μὲν...νῦν δέ are not used like *nunc*—*nunc*. The νῦν must therefore be taken literally.

πικροί] *Infensi*. Aesch. *Cho.* 226, τοὺς φιλάτους γὰρ οἶδα νῦν ὄντας πικροὺς. 'We call a man unstable who veers from hate to love.'—'And yet there are enough who veer from love to hate.' The irony is more covert than in v. 1361; but

there is a reference to v. 1331. Agamemnon—recently so cordial in his protestations—was already sufficiently πικρός to use the sneering word 'ἔμπληκτοι.'

1360 τοιούσδε.] *i. e.* τοὺς εὐμεταβόλους:—with the implied sarcasm that Odysseus himself was a friend of this sort. Cf. v. 1346.

1361 σκληρὰν ἐπαινεῖν, κ.τ.λ.] Instead of making a direct reply, and so embittering the altercation, Odysseus borrows the other's phrase only in order to turn aside his question. The same adroitness was exercised more than once in his dialogue with Athene: vv. 78, 80.

1362 δειλούς...φανείς.] 'Thou wilt make us (Menelaus and me) seem cowards;—'it will be said that Teucer's threats (vv. 1155: 1313—1315) frightened us into yielding.'—φανείς ἡμᾶς=ποιήσεις φανέσθαι ἡμᾶς: cf. v. 1020, φανείς, *note*.

τῇδε θῆμέρα.] 'This day'—*i. e.* 'ere thou hast done:—a mode of giving emphasis to the assertion. Cf. Plaut. *Asin.* III. 3. 40, *hodie nunquam ad vesperum vivam*. For the crasis cf. v. 778, *note*. Schneidewin, as there, τῇδ' ἐν ἡμέρα.

1363 μὲν οὖν.] *Immo vero*. Plato

## ΑΓΑΜΕΜΝΩΝ

ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;

## ΟΔΥΣΣΕΥΣ

ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι.

1365

## ΑΓΑΜΕΜΝΩΝ

ἢ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ πονεῖ.

## ΟΔΥΣΣΕΥΣ

τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;

## ΑΓΑΜΕΜΝΩΝ

σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.

## ΟΔΥΣΣΕΥΣ

ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

## ΑΓΑΜΕΜΝΩΝ

ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ

1370

*Phaedr.* p. 230 A, ΣΩ. ἀρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὃπερ ἦγες ἡμᾶς; ΦΑΙ. τοῦτο μὲν οὖν αὐτό.

["Ἐλλησι.] For the dative cf. v. 1282, *note*.

1365 ἔγωγε.] Cf. vv. 104, 1346. καὶ γὰρ αὐτός, κ.τ.λ.] 'For I myself will come to that,'—sc. *eis* τὸ θάπτεσθαι. Here,—as in a former case,—the merciful dispositions of Odysseus spring from a sense that he himself is liable to the same ills for which he pities others. Cf. v. 124, 'I pity (Ajax) in his misery..., considering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' For ἵξομαι, cf. *O. C.* 273, νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἐν ἰκόμην,—i. e. 'have come into my present plight.'

1366 ἢ πάνθ' ὅμοια, κ.τ.λ.] 'Truly in all things alike each man 'works for himself,'—ἐαυτῷ, 'in his 'own interest.' Cf. *Eur. H. F.* 387, (Heracles) ἐξέπρασσε μόχθον, | Μυκηναίῳ πονῶν τυράννῳ,—'working for Eurystheus.' That αὐτῷ is the dat. *commodi*, is shewn by v. 1366,—

'And for whom should I work more fitly than for myself?' But Dindorf, Hermann, Lobeck, Schneidewin make αὐτῷ depend on ὅμοια: 'truly every man does all things like himself,'—consistently with his own character;—meaning that Odysseus is consistently regardful of his own interest. To this version there are at least two objections:—(1) Its incongruity with the next verse, in which τῷ, ἐμαυτῷ are manifestly *dativi commodi*. (2) πονεῖ loses its special force, and is reduced to a mere equivalent for ποιεῖ. But the true meaning is:—'When a man takes *trouble*, it is always for some selfish end.'

1369 πανταχῇ.] 'In any case,'—'whether you take an active part in the burial of Ajax, or merely abstain from hindering it.' Cf. v. 1241, πανταχοῦ, *note*. Hermann and Lobeck read πανταχοῦ. Here it would mean 'on all grounds,' rather than 'in any case.'

χρηστός.] Cf. 410, χρήσιμον, *note*.

1370 ἀλλ' εὖ γε μέντοι, κ.τ.λ.]

σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριν  
οὗτος δὲ κάκει κἀνθάδ' ὦν ἔμοιγ' ὁμῶς  
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἅ χρῆς.

## ΧΟΡΟΣ

ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν  
φύναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

1375

## ΟΔΥΣΣΕΥΣ

καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι  
ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.  
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,  
καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον

'Nay, (ἀλλὰ) but (μέντοι) of this be very sure,'—γε emphasizing εἶ. Cf. *Trach.* 1107, ἀλλ' εὖ γέ τοι τόδ' ἴσθι: *Ant.* 1064, ἀλλ' εὖ γέ τοι κάτισθι.

1373 οὗτος.] Αἷας.

κάκει κἀνθάδ' ὦν.] 'As on earth, (ἐνθάδε ὦν), so likewise in the shades (ἐκεῖ):' cf. v. 855, *note*.

1373 ἃ χρῆς.] The short forms χρῆς, χρῆ, = χρῆσεις, χρῆσει, are read in *Soph. El.* 1373, εἶτε χρῆς θανεῖν: *Ant.* 887, εἶτε χρῆ θανεῖν (*Dindorf*): *Cratinus ap. Suid.* s. v., νῦν γὰρ δὴ σοι παρὰ μὲν θεσμοὶ | τῶν ἡμετέρων, παρὰ δ' ἄλλ' ὅ τι χρῆς. In *Eur. Hipp.* 345, *Ar. Ach.* 659, instead of χρῆς, χρῆ, *Dindorf* now reads χρῆ.

*Exit* AGAMEMNON.

1376—1420. *Odysseus*. 'And now I offer to Teucer a friendship as thorough as our former enmity; and I would bear part in honouring the brave dead.—*Teucer*. Brave *Odysseus*, thou hast earned my fullest thanks; and hast deceived my reckoning much. For though thou wert this man's bitterest foe, thou alone hast taken his part against those who would have exulted over the dead. May Zeus, may the avenging Fury and effectual Justice give them their reward! But in these rites I fear to let thee share, lest so I grieve the dead. In all else work with us; and know that we count thee a true friend.—*Od.* As thou wilt; I obey thee, and depart. (*Exit* ODYSSEUS)

—*Teucer* (to the CHORUS and *Attendants*). Enough,—let us delay no more. Haste, some to dig the grave, —some, to place the caldron for ablution,—let others bring the warrior's armour from his tent. And thou, child, help me to raise this prostrate form, from which the dark tide still gushes. Help each and all in the service of the dead man, than whom a better was never served on earth.'

1376 ἀγγέλλομαι... εἶναι φίλος.] 'I announce myself to be a friend;' i. e. 'I offer friendship.' In this sense, usu. ἐπαγγέλλομαι (*profiteor*): *Dem. Lacrit.* p. 938, ταῦτα γὰρ ἐπαγγέλλεται δεινὸς εἶναι,—'in these things he professes to be clever:' cf. *Soph. O. T.* 147, τῶνδε γὰρ χάριν | καὶ δεῦρ' ἐβημεν, ὦν δδ' ἐξαγγέλλεται, i. e. 'the matters which e'en brought us hither were those which this man broaches of his own accord'—(before our petition has been made).

1377 τότε.] *Olim.* Cf. v. 650, *note*.

ἦ.] An old Attic form, from the Ionic εἶα, for the first person of the imperf.; in Homer lengthened ἦα. It occurs also in *O. T.* 1123.—*Hermann*, *Lobeck*, *Wunder*, ἦν.

1379 μηδὲν ἐλλείπειν.] 'Omit nothing' (μηδὲν, the accusative; not an adverb). Cf. *Plato Phaedr.* p. 272 B. ὅ τι ἂν αὐτῶν τις ἐλλείπη λέγων.

ὅσον.] ὅσων, the conjecture of



χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

1380

## ΤΕΥΚΡΟΣ

ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι  
 λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ.  
 τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ  
 μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν 1156  
 θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,  
 ὥς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,  
 αὐτὸς τε χῶ ξύναιμος ἠθελησάτην  
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.  
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατιῖρ

1385

Porson and Elmsley, is adopted by Schneidewin.

1382 λόγοισι.] 'I can wholly praise thee *in words*:' i.e. 'I can offer thee the fullest tribute of my thanks,'—although it is not in my power ἔργοις σε τιμᾶν, by allowing thee to take part in the funeral rites of Ajax (v. 1394).

καὶ μ' ἔψευσας ἐλπίδος.] 'And thou hast deceived my reckoning much!' lit., 'cheated me of my expectation:' ψεύδειν taking a genitive, since it has the general sense of *depriving*. Cf. Ar. *Thesm.* 870, μὴ ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. In this sense usu. the passive, like σφάλλεσθαι (δόξης, etc.): cf. v. 177, ἐνάρων | ψευσθεῖσα. — Madv. *Synt.* 57 b. — For ἐλπίδος, cf. v. 606, *note*.

1384 χερσίν.] 'With staunch help,' — ἔργῳ καὶ οὐ λόγῳ. While others, λόγῳ φιλοῦντες, did not venture to stir in the cause of Ajax, Odysseus took an *active* part, χερσὶν παρέστη, —gave a practical proof of goodwill by coming to the spot, and protesting in person against the sentence of the Atreidae.

παρών.] 'In this presence,'—in the presence of the dead. Cf. v. 1156, *note*.

1385 θανόντι ζῶν.] O. C. 13, ξενοὶ πρὸς ἀστῶν: *ib.* 148, καπὶ συμκροῖς μέγας ἄρμον: *ib.* 622, ψυχρὸς ποτ' αὐτῶν θερμὸν αἶμα πίεται.

1386 ὡς...ἠθελησάτην.] A compressed phrase for ὡς ἐτλήτην ἐκείνῳ (ἐφυβρίσαι), ἐθέλοντε, κ. τ. λ. For ὁ στρατηγός, αὐτὸς τε καὶ ὁ ξύναιμος (instead of ὁ τε στρατηγός καὶ ὁ ξύναιμος), cf. O. C. 462, ἐπ' αἴσιος μὲν Οἰδίπους κατοικίσει, | αὐτὸς τε παῖδες θ' αἶδε. For the sing. participle, — μολῶν ὁ στρ. καὶ ὁ ξύν. ἠθελησάτην, — Schneidewin compares Eur. *Alc.* 734, ἔρρων νυν αὐτὸς χῆ συνοικήσασά σοι...γηράσκετε.

οὐπιβρόντητος.] 'Crazy:' infatuated with self-importance. Cf. v. 1272. Usually ἐμβρόντητος, *attonitus*, 'thunderstruck,' — stupefied by the visitation of Zeus: see Xen. *Anab.* III. 4. 12, ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δὲ ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω. Cf. Aesch. *P. V.* 367 ff., κεραυνὸς...ὅς αὐτὸν ἐξέπληξε τῶν ὑψηλῶν | κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς | ἐφειψαλότῃ καὶ ξεβροντήθη σθένος.

1389 Ὀλύμπου τοῦδ'.] 'The heaven above us:' Ὀλυμπος, in a general sense, the abode of the gods, —not Mount Olympus in Mysia (v. 881). Cf. *Ant.* 758, ἀλλ' οὐ τόνδ' Ὀλυμπον ἴσθ' ὅτι | χαίρων ἐπὶ ψόγοιςι δεινὰσεις ἐμέ: O. C. 1564, γῆν τε προσκυνούσθ' ἄμα, | καὶ τὸν θεῶν Ὀλυμπον.

μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη  
κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον  
τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.  
σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,  
τάφου μὲν ὁκνῶ τοῦδ' ἐπιψαύειν ἑᾶν,  
μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ  
τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ

1390

1395

1390 Ἐρινὺς...Δίκη.] The Fury, 'mindful,' patient, follows in the track of guilt: Justice at length 'brings the end,'—deals the decisive blow.—Justice, Dike, represents the abstract principle: the Fury represents rather the craving of the injured dead for revenge. In Aesch. *Eum.* 468—535 the Erinyes argues at length for the identity of her interests with those of Justice,—showing that, closely as the two avenging powers are often associated, they were regarded as embodying distinct ideas. Cf. Aesch. *Ag.* 1407, μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, | Ἄτην τ', Ἐρινύν θ', αἰσι τόνδ' ἔσφαξ' ἐγώ.

1393 Λαέρτου.] Cf. v. 1, Λαρτίου, *note*. 'The son of Laertes' was the ordinary designation for Odysseus, vv. 1, 101, 380: his enemies loved to call him ὁ Σισύφου (v. 190). Hermann points out that Λαέρτου is more effective in this place in the senarius than Λαρτίου would have been: and thus *Phil.* 614, ὁ Λαέρτου τόκος: *ib.* 366, Eur. *I. T.* 533, ὁ Λαέρτου γόνος.

1394 τάφου] = ταφῆς, 'these rites.' *Pl.* xxiii. 679, ὅς ποτε Θήβασσ' ἦλθε δεδονόπτος Οἰδιπόδαο | ἐς τάφον,—not, 'to the tomb,'—but, 'for the burial:' and so *Thuc.* II. 47, τοιόσδε ὁ τάφος ἐγένετο.

ἐπιψαύειν.] 'To meddle with.' Cf. Eur. *Sympl.* 317, ἀγῶνος ἦψα.

1395 μὴ τῷ θανόντι, κ.τ.λ.] The dead man's spirit would be vexed if one hostile to him in life were suffered to bear part in the funeral rites. Cf. *El.* 439—447, where Electra comments on the hardihood of Cly-

taemnestra in sending offerings to the tomb of the husband whom she had murdered,—such offerings being *δυσμενεῖς χοαί* (*ib.* 440). Similarly in Eur. *H. F.* 1360, Heracles, having slain his children, bids the Theban elders bury them:—ὁδὸς τοῦσδε τύμβω...ἐμὲ γὰρ οὐκ ἐφ' νόμος.

1396, 7 τὰ δ' ἄλλα.....ἔχομεν.] Schneidewin enclosed vv. 1396, 7 in brackets, as spurious. The only reason which he assigns in his critical note *ad loc.* is that Odysseus would not have replied ἀλλ' ἤθελον μὲν (sc. ἐπιψαύειν τοῦ τάφου), if ξύμπρασσε had intervened. This difficulty seems imaginary. No real ambiguity is caused by ξύμπρασσε coming between ἐπιψαύειν and ἤθελον: for no one could doubt that ἤθελον referred to the *immediate* service which Odysseus had offered, and the rejection of which made it necessary that he should withdraw for the present. Schneidewin conceived the connexion of vv. 1393—99 (omitting 96, 7) to be as follows:—'Thee, son of Laertes, I cannot indeed (μὲν) permit to assist at the burial, lest I grieve the dead; (no—thou hast got *permission* for it);—I will do all the rest:—yet (δέ, answering to μὲν in 1394) be sure that we esteem thee.' But the genuineness of vv. 1396, 7 appears defensible on three grounds. (1) The general context. If the verses are omitted, Teucer's words are left singularly curt and ungracious. Odysseus had offered his services and sympathy in the largest sense: in this particular instance Teucer cannot accept them: but it seems unfitting that he should reject them alto-

θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.  
ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ  
ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὦν ἐπίστασο.

## ΟΔΥΣΣΕΥΣ

ἀλλ' ἤθελον μὲν εἰ δὲ μὴ 'στί σοι φίλον

1400

gether. (2) The correspondence of the words τὰ δ' ἄλλα καὶ σύμπρασσε with the terms of the offer made by Odysseus. He wished (v. 1378) συνθάπτειν καὶ συμπονεῖν. The reply is that he cannot συνθάπτειν, but is welcome συμπονεῖν,—to assist them in other ways,—as by providing for the safety of Tecmessa and Eurysaces. (3) The awkwardness of the parenthesis ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ, if vv. 1396, 7 are omitted. In Schneidewin's view the correlative to μὲν in v. 1394 would then be the δέ after σὺ in v. 1398: but it ought rather to be the δέ after ἐγὼ.

1396 τὰ δ' ἄλλα.] i. e. in executing the other mandates—beside directions as to his burial—which Ajax had left for Teucer (vv. 565—570: v. 689): viz., care for Tecmessa and for the Salaminians, and the charge to take Eurysaces to Telamon.

καὶ ξύμπρασσε.] 'In all else *ε'εν* (καὶ) work with us.' Cf. v. 1290, καὶ θροεῖς, *note*. (This seems better than taking καὶ...καὶ as *both...and*.)

κεῖ τινα στρατοῦ.] 'And whomso else in all the camp thou wouldst bury, we will make thee welcome.' Teucer's character, as portrayed in the *Ajax*, is that of an honest, impulsive man,—vehement in expressing his animosities, and not very adroit in turning compliments. In the first plenitude of his gratitude to Odysseus he began by saying that he had not expected anything so good from him (v. 1382). And here he employs a phrase which looks very much like a sneer. What he means to say is,—'the reason why you cannot assist on *this* occasion is a special reason,—a matter over which I have no control. I recognise the honour which would be conferred

by your presence at the grave of any man in all the camp.'

1397 κομίζειν.] Properly, *to take up* for burial (cf. *El.* 1114): then in the general sense of 'honouring with burial rites.' Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1398 τᾶλλα πάντα.] i. e. the funeral. In the 5th edit. of Schneidewin, Nauck places this verse, as well as the two preceding ones, in brackets, on the ground that τᾶλλα πάντα is unintelligible. Wolff proposed τάμια πάντα: Morstadt ταῦτα πάντα. In the next line Nauck proposes to change ἀνὴρ into ἀτάρ.

1399 καθ' ἡμᾶς.] 'In our regard,'—in relation to us. Cf. *Her.* VII. 158, τὸ δὲ κατ' ὑμέας, 'as far as you are concerned.' Eur. *Andr.* 740, κἂν τὸ λοιπὸν ἦ | σὴν φρων καθ' ἡμᾶς (to usward), σὴν φρον' ἀντιλήψεται.

1400 ἀλλ' ἤθελον μὲν.] 'Well, I had the *wish*.' Cf. *Ar. Ran.* 866, ἐβουλόμην μὲν οὐκ ἐρῶν ἐνθάδε | οὐκ ἐξ ἴσου γὰρ ἔστιν ἁγὼν νῦν, i. e. 'my first inclination was not to contend.' This idea is more usually expressed by ἤθελον *ἀν*: e. g. v. 88. But it appears inaccurate to say that where ἤθελον is found alone there is an ellipse of *ἀν*. The simple imperfect states the preexisting wish as a *fact*. The imperfect with *ἀν* states merely that, if circumstances were propitious, the wish *would have been formed*. Similarly ἔδει instead of ἔδει *ἀν*: e. g. *Dem. Olynth.* I. p. 9, εἰ ἅπαντες ὡμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παρίοντα λέγειν: i. e. 'on that supposition, it *was* a duty for the orator, &c.' (whether any one performed it or not): ἔδει *ἀν*, 'it *would be* the duty of any particular orator who came forward.'—*Madvig Synt.* §118a.



πράσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

## ΤΕΤΚΡΟΣ

ἄλις· ἥδη γὰρ πολὺς ἐκτέταται  
χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον  
χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον  
τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων  
θέσθ' ἐπικάιρον·  
μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

1405

1401 ἐπαινέσας τὸ σόν.] 'Ac-  
quiescent in thy will : ' τὸ σόν, 'thy  
dictum : ' cf. v. 99, *note*. In the  
sense of ἀγαπᾶν, 'to be content  
with,' αἰνεῖν is more usual than  
ἐπαινεῖν : *e.g.* Eur. *Alc.* 2, θῆσαν  
τράπεζαν αἰνέσαι. Hor. *Od.* III. 29.  
53, (*Fortunam*) *Laudo manentem : si  
celerem quatit Pennas, resigno quae  
dedit.*

*Exit* ODYSSEUS.

1402 ἄλις· ἥδη γάρ, κ.τ.λ.] Nauck  
(in Schneidewin, edit. 5) suggests  
that vv. 1403—1408 were interpo-  
lated by a later hand. He objects  
(1) to the phrase ἐκτέταται χρόνος,  
—proposing to read ἄλις· ἥδη γὰρ  
νέκυσ ἐκτέταται : (2) to the mention  
of the κοίλην κάπετος, —borrowed, as  
he thinks, from v. 1165 : (3) to the  
Doric τοί for οἱ. Of these objec-  
tions the last is the only one which  
has any weight. See the notes.

ἐκτέταται.] 'The delay has been  
long drawn out.' Morstadt, object-  
ing, as Nauck does, to the phrase  
ἐκτέταται χρόνος, proposed λόγος.  
But if we can say ἐκτείνειν βίον, αἰῶ-  
να, why not ἐκτείνειν χρόνον?

1403 οἱ μὲν.] The attendants who  
came on the stage with Teucer (v.  
977) are desired to go and prepare  
'the hollow bed' at the spot already  
chosen by Teucer. At v. 1165 the  
Chorus had said to him—σπεύσον  
κοίλην κάπετόν τιν' ἰδεῖν. At v.  
1183 he went to seek a place for  
the grave,—attended by the πρόσ-  
πολοι who are now to dig it.

1404 ταχύνετε.] *Properate.* ταχύ-

νειν τι, for σπεύδειν τι, does not  
seem to occur elsewhere : but ταχύ-  
νειν τινά, 'to hurry' a person, Eur.  
*Alc.* 255. Cf. Solon *frag.* 39 (Bergk  
*Poet. Lyr.* p. 351) σπεύδουσι δ' οἱ  
μὲν ἰγδιν, οἱ δὲ σίλφιον, | οἱ δ' ὄξος.

τοί.] Doric for οἱ (and also for  
οἱ). Elmsley denied the admissi-  
bility of τοί, except in lyrics other  
than anapaests ; and proposed τόν θ' :  
'quod iure ab Hermanno reiicitur ob  
eam causam quod nullus certus sig-  
nificatur tripus.' (Lobeck.) But τοί  
is read in a senarius in Aesch. *Pers.*  
425, τοί δ', ὥστε θύνουσι, κ.τ.λ.

ὑψίβατον.] 'High-set,'—since  
the three legs of the caldron formed  
a high stand. Pind. *N.* x. 88, 'Α-  
χαιῶν ὑψίβατοι πόλιες, 'high-placed.'

1405 ἀμφίπυρον.] θέσθε ἀμφί-  
πυρον : 'place the high-set caldron  
amid wreathing flames.' Cf. *Il.*  
xxviii. 702, μέγαν τρίποδ' ἐμπυρι-  
βήτην.

λουτρῶν.] *Il.* xviii. 343, ἐτάροι-  
σιν ἐκέκλετο δῖος Ἀχιλλεύς | ἀμφὶ  
πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τά-  
χιστα | Πάτροκλον λούσειαν ἀπὸ βρό-  
τον αἱματόεντα. Lucian *de Lucif.* 11,  
μετὰ ταῦτα δέ (after placing the ναῦ-  
λον in the dead man's mouth) λού-  
σαντες αὐτοὺς (τοὺς νεκροὺς), ὡς οὐχ  
ικανῆς τῆς κάτω λίμνης λουτρὸν εἶναι  
τοῖς ἐκεῖ, καὶ μύρω τῷ καλλίστῳ χρί-  
σαντες τὸ σῶμα...καὶ στεφανώσαντες.  
τοῖς ὥραλοις ἀνθεσι, προτίθενται λαμ-  
πρῶς ἀμφιέσαντες.

1406 ἐπικάιρον.] Governing the  
genitive λουτρῶν : so οἰκείος, ἀλλό-  
τριός τινος, Madvig *Synt.* § 62 R.



τὸν ὑπασπίδιον κόσμον φερέτω.  
 παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,  
 φιλότῃτι θιγῶν πλευράς σὺν ἐμοὶ  
 τάσδ' ἐπικούφίζ'. ἔτι γὰρ θερμαὶ  
 σύριγγες ἄνω φυσῶσι μέλαν  
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ  
 φησὶ παρεῖναι, σούσθω, βάτω,  
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ

1410

1415

1408 ὑπασπίδιον κόσμον.] The armour worn under the shield: 'the body-armour.' In bequeathing his shield to his son, Ajax had directed that the rest of his armour should be buried with him (vv. 574—577). The word ὑπασπίδιος does not occur elsewhere in this technical sense. It usually means simply 'under arms': e. g. auct. *Rhes*. 740, ὑπασπίδιος κοῖτος, 'sleep in armour.'

1409 παῖ, σὺ δέ.] 'Cum subito sermonem ad alium ab alio convertimus, primo nomen ponimus, deinde pronomen, deinde particulam,' Porson *ad Eur. Or.* 614. Cf. *O. T.* 1096, ἰὼ Φοῖβε, σοὶ δὲ ταῦτ' ἀρέσθ' εἴη.

πατρός γ'.] If the γε is right, it belongs to σὺ δέ: 'and do thou too.' Dindorf suggests that it might be got rid of by transposing ὅσον ἰσχύεις and πλευράς σὺν ἐμοί.

1410 πλευράς.] So Hermann, Lobeck, Schneidewin. Some MSS. have πλευρᾶς τᾶσδε. Elmsley (*ad Heracl.* 824) πλευρὰν τοῦδε, on the ground that the neuter πλευρά, not πλευραί, is used by the Tragedians. The neuter πλευρά certainly appears to have been preferred: cf. v. 1253; *Eur. Or.* 223, 800; *Alc.* 366; *Bacch.* 740. Porson *ad Hec.* 814 adopts πρὸς ποσσὶ πλευροῖς in place of πρὸς σῆσι πλευρῆς. But the fem. plur. is found in *Il.* xx. 170, xxiii. 716, xxiv. 19; *Aesch. Eum.* 837, τίς μ' ὑποδέεται πλευρὰς δόνα;

1411 ἔτι γὰρ θερμαί.....μένος.] 'For still the warm channels spout up their dark tide.' The blood from the wound was still welling up

through the dead man's veins, and issuing at the nostrils (v. 918, φυσῶντ' ἄνω πρὸς ῥῖνας): this hemorrhage would be stopped by raising the body upright.—σύριγγες, φλέβες, the veins: Lobeck quotes Empedocles v. 250, σαρκῶν σύριγγες: cf. *Od.* xxii. 18, αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν | αἵματος.—μένος, the strong gush of blood: *Aesch. Ag.* 1034, πρὶν αἵματηρὸν ἐξαφρίζεσθαι μένος.

1414 φησὶ παρεῖναι.] *Od.* v. 450, ἰκέτης δέ τοι εὐχομαι εἶναι: *Soph. El.* 9, φάσκειν Μυκήνας τὰς πολυχρύσους ὄραν: *Theocr.* xxii. 56, μήτ' ἀδίκους μήτ' ἐξ ἀδίκων φάθι λεύσσειν: *Catull.* iv. 1, *Phaëlus ille quem videtis, hospites, Ait fuisse navium celerrimus.*

1415 τῷδ' ἀνδρὶ πονῶν.] For the dative cf. v. 1366, *note*.

τῷ πάντ' ἀγαθῷ.] Cf. v. 910, ὁ πάντα κωφός, ὁ πάντ' αἰῶνις: *El.* 301, ὁ πάντ' ἀναλκίς: *Plato Theaet.* p. 194 E, ὁ πάντα σοφὸς ποιητής.

1416 κοῦδενί πω λῶνι θνητῶν.] '(Serving Ajax,) and (having served) no better man upon earth: τῷδ' ἀνδρὶ πονῶν, καὶ οὐδενί πω λῶνι (πονήσας),—'serving this all-brave man, than whom better was never served on earth.'—The verse *Αἴαντος, ὅτ' ἦν, κ.τ.λ.*, rejected by Dindorf, is retained by Hermann and Lobeck. (1) Hermann gives:—κοῦδενί γ' ᾧτινι λῶνι θνητῶν | Αἴαντος, κ.τ.λ.,—believing that Sophocles first meant to write—τῷ πάντ' ἀγαθῷ, | καὶ οὐ οὐδεὶς λῶν θνητῶν,—altered it, by attraction, to κοῦδενί γ' ᾧτινι λῶνι θνητῶν,—and then, to replace οὐδ', added Αἴαντος. (2) Lobeck:—κοῦ-

κούδενί πω λφόνι θνητῶν.

[Αἶαντος, ὅτ' ἦν, τότε φωνῶ.]

# ΧΟΡΟΣ

ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν  
γινῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις  
τῶν μελλόντων ὅ τι πράξει.

δεῖν πῶποτε λφόνι θνητῶν | Αἶαντος,  
κ.τ.λ.,—sc. πονήσας. He infers the  
genuineness of the verse Αἶαντος...  
φωνῶ from the fact that it is unnec-  
essary to the completeness of the  
sense, and would not, therefore, have  
been supplied by a grammarian;  
while at the same time the conclud-  
ing mention of Ajax by name has a  
propriety to which a poet would at-  
tend. *Hic vero Aiakis mentio ad ver-  
borum constructionem tam superva-  
canea, ad emphasin vero tam prope  
necessaria videtur, ut eam neque a  
Grammatico valde desideratam, neque  
a poeta in exitu paene totius fabulae  
praetermissam fulem.*

1417 ὅτ' ἦν, τότε φωνῶ.] 'I  
speak of the time when he still lived.'  
Meleager *Epigr.* XXII., ἦν καλὸς

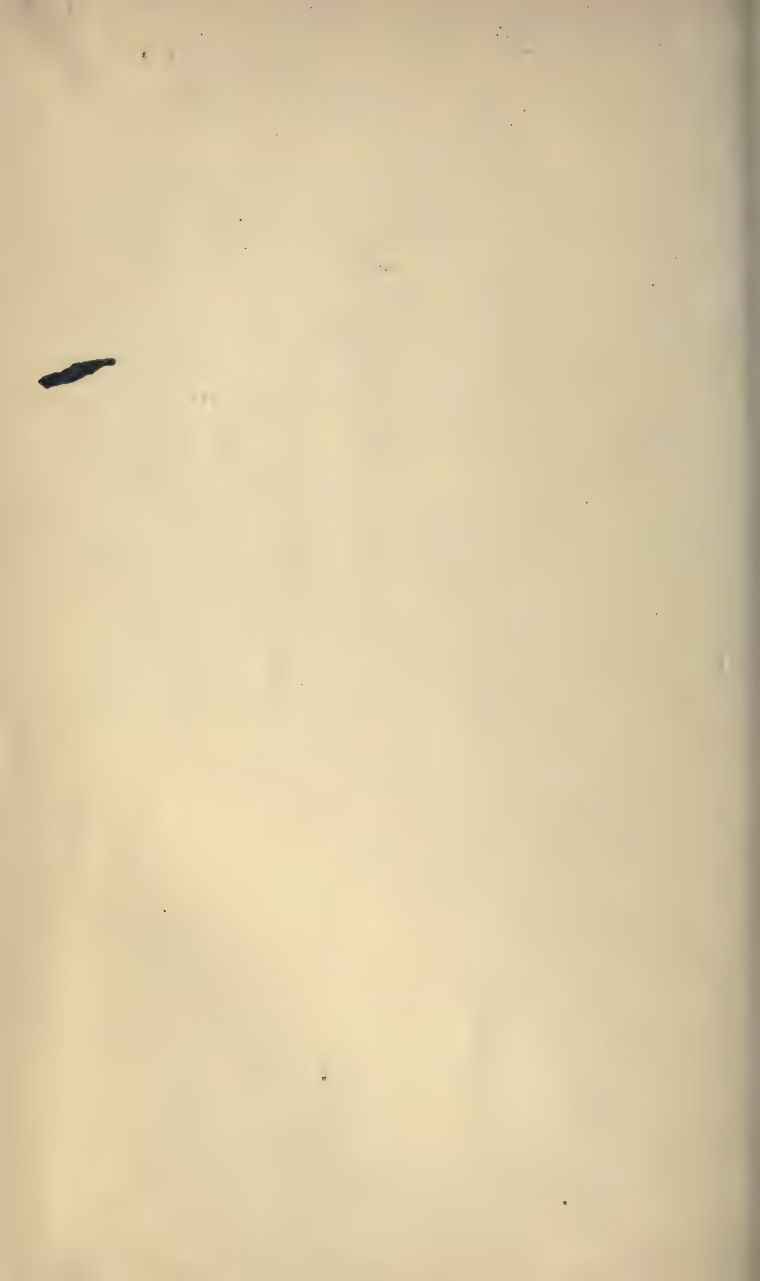
Ἡράκλειτος, ὅτ' ἦν ποτέ.

1418 ἰδοῦσιν.] Almost = παθοῦ-  
σιν: cf. *El.* 205, τοὺς ἐμὸς ἶδε πα-  
τῆρ | θανάτους αἰκέις: *Eur. Bacch.*  
357, πικρὰν βάκχευσιν ἐν Θήβαις  
ἰδῶν.

1419 μάντις.] *Praesagus.* Cf.  
*Ant.* 1160, καὶ μάντις οὐδεὶς τῶν ἐφε-  
στῶτων βροτοῖς. *Trach.* 1270, τὰ  
μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ.

1420 ὅ τι πράξει.] *Soph. Tereus,*  
*frag.* V. 3, ὡς οὐκ ἔστιν πλὴν Διὸς  
οὐδεὶς | τῶν μελλόντων | ταμίης ὅ τι  
χρὴ τετελέσθαι.—The concluding  
γνώμη fitly sums up the moral of the  
play. That moderation by which  
Odysseus prospered, and through  
want of which Ajax fell, depends  
mainly on a just sense of the uncer-  
tainty of human life.

















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